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EZEKIEL'S VISION.

BY REV. ALFRED J. HOUGH.

Where lay the bones, all dry and white,
Ezekiel saw? Not on some height
The grand rose through azure space,
And looked the sun full in the face.
On craggy steps no dead men lie,
Those who climb shall never die.

Where lay the bones Ezekiel found?
In riverbed, o'erwhelmed and drowned?
Bones of a gallant host that sought
A promised land, and found it not?
Nay, for the terrors will retreat,
And leave dry land for heroes' feet.

Not on a fire which none could flee;
Not on the shore of storm-toss'd sea;
Slaughtered at no well-guarded gate,
In desperate fight; ignoble fate —
The power of Je-sus' strength and pride
Left them dead from standing still.

The mountain heights above them rose;
They feared to climb, they loved repose;
The rivers overflowed their banks,
And backward pressed the trembling ranks;
The floods were deep, the mountains high;
Beyond them life — they chose to die.

All that was left Ezekiel viewed;
The bones lay where the army stood.
And still on mountain-bases lie,
Frozen valleys, bleached and dry,
The nations that retreated, swed,
Beneath the floods and heights of God!

Abram not, the party dies;
Lingers stand still and fossilize;
The soul that folds its wings of prayer
Will fall to earth and grovel there.
Hardy the soul God sets His thrones;
The valley is all filled with bones.

Beyond the rushing rivers cry;
O'erward the fresh-faced winds reply;
Upward the mind its way inquires;
Upward the human heart aspires;
Upward and upward, plumed and shriven,
Bones for the vanity, wings for heaven.

Woolstock, Tl.

A ROYAL LEPER.

BY REV. WM. BUTLER, D. D.

Shortly after the restoration of British authority in India, following the entire overthrow of the great Sepoy rebellion, it was brought to the knowledge of the Queen of England that his Highness, the Rajah of Rewah, "faithful among the faithful," not only refused to join the Delhi Emperor against the English, but had also, at considerable risk to himself (had the rebellion been successful), received and protected a party of fugitive ladies and gentlemen, who in their sad wanderings had entered his territories in the fearful days of 1857. Her Majesty instituted inquiry, and finding the facts to be as reported, and that the worthy Rajah had neither sought nor received any recognition or reward for his humane and loyal conduct, she ordered that arrangements should be made by the India government to mark the high sense of appreciation with which she and her people regarded the noble deeds of the ruler of Rewah.

So a *durbur* was appointed, to be convened at Benares, to which the chiefs and princes of North India were to be invited, and in their presence her Majesty's representative was to acknowledge, and honor by suitable word and deed, the generous conduct of the kind-hearted Rajah. It was to be made the grandest day of his life, and to be remembered in his family throughout their generations. I was kindly invited to attend and witness the grand display — and, indeed, it was grand, and to me unique in its interest. I never expect to see it like again.

The fact that led to the calling of this brilliant assembly can be told in a few words. Rewah, or Baghelkund, is an independent state of India, having an area of about 10,000 square miles, with a population of 1,200,000. It lies south from Allahabad, being 136 miles from Benares and 304 from Nagpur. A party of English officers, civil and military, and their ladies, some ten or twelve in number, who had escaped the terrible massacres of the cities lying west and south of Rewah, on the 1st of May and later, were trying to make their way east to Calcutta. They traveled at night and concealed themselves by day, constantly exposed to starvation and outrage, and even to death. At length the sad party reached the territory of Rewah; but, as usual, avoiding the towns and villages, they tried to keep in through the woods, where, in addition to be-

ing unseen, they could expect to find wild fruits and nuts to eat. But before they could make their way through the territory, they were discovered by a Ryot, who was so amazed to see a company of white people in misery and concealment, that he hurried off to the capital and informed the Rajah. The good-hearted Rajapoot sovereign at once suspected that they were English fugitives, and without hesitation made up his mind to extend protection and help to them. He sent some of his servants to the forest to invite them to come to him, but they were afraid of treachery and durst not trust his messengers; and it was not until he had sent some of his high officials with earnest protestations of sympathy and assistance, that their fears were overcome and they ventured to the city. Here they were so kindly received and provided for that their doubts all vanished. For what this good man had done, and presented him the thanks of the Queen and people of England for his humane deeds. He then invested him with the insignia of the Knighthood of the Star of India — the highest honor to which a son of Hindostan can aspire — and fastened the brilliant star of the order upon his breast. There was deep silence, and the Rajah bowed to the throne and the assembly, and very modestly disclaimed any right to such abundant honors merely for doing, as he said, what any humane man should have done under the circumstances for his suffering fellow-creatures. In this strain he continued, captivating the audience by his evident humility and kindness of heart as well as his genuine loyalty to the paramount power, till the assembly burst into rapturous applause. He then again bowed and was assisted down the steps and out to where his elephant was lying down to receive him, and rode off, — bearing his blushing honors thick upon him.

In the order of their dignity the rest rose, bowed and retired, and the *durbur* was over as the last one left the pavilion.

Suspecting there was something which I did not understand in the case, I asked one of the officers by my side why the Rajah was so muffled by his drapery and walked so feebly. He looked at me and replied, "Why, don't you know that the Rajah of Rewah is a *leper*, and has not a sound hand or foot on his body?" "A leper!" Poor fellow! What a state of things, then, was under all that gorgeous apparel of his! I was at once reminded of Naaman, captain of the host of the king of Syria, a great man with his master and honorable; he was also a mighty man in valor, but he was a leper" (2 Kings 5: 1). In India leprosy is not contagious. It is dry; but it develops as years roll on and frays off the extremities — hands, feet, nose, ears, and lips — and is frightful when exposed to view, and makes life supremely miserable and generally very short after middle age.

In the case of the Rajah of Rewah the disease was inherited. I found on investigating the historical record that as long ago as 1790 it appeared in his family; one of his predecessors, Rogomath Row by name, being the first to be thus afflicted. On discovering the awful fact that this disease had fastened upon him, Rogomath employed every expedient that priests and Brahmins could devise, but without avail. At length his Brahmins told him, as his own case was hopeless, he had to consider his descendants and the claims of the royal family upon his affection. They assured him that if he would sacrifice himself for them, they could be saved. Accordingly, considering it a duty to his line, he yielded to the advice of the priests and agreed to "perform the *sumad*" — that is, to drown himself in the holy Ganges. He transferred the government to Seward Bhow, and left for Benares, and there, fully believing he would free the members of his family forever from the taint of leprosy, he deliberately drowned himself at one of the great ghats of the Ganges in the year 1795.

Her Majesty's representative now entered and took his seat upon the throne, the whole assembly rising to salute him. Immediately the Rajah of Rewah was seen approaching the door of the pavilion on his great elephant. "The royal 21" thundered out their salute in his honor as he came up the avenue of tents. I was standing near the throne where I could see everything that occurred, and I observed that the Rajah, in descending from the howdah, was more than usually dependent upon the aid

of his servants. His turban was so arranged as to cover all his face, including his ears, so that only his eyes, nose and beard were visible. His hands were also gloved, and he walked with shuffling gait up the open space to the seat beside the throne. I had not at this time heard of his peculiar condition. He bore a very tall crown upon his head, and was gorgeously arrayed, as was every man upon that dias. It is only in India that we can see so many crowned heads, such splendid apparel, and such a quantity of rich and rare gems and diamonds in one assembly as were here displayed.

ADOLPHE MONOD AS A PREACHER.

BY REV. F. S. HUNTINGTON.

It is only within a recent period that any attempt has been made to produce a proper biography of this remarkable French preacher, Adolphe Monod, who was born in 1802, the sixth child of Jean Monod, then living in the city of Copenhagen. In fact, the material for a satisfactory biography is wanting; for it was the expressed desire of the man that after his death no book should be written about him, and this purpose lasted throughout his life. He thought his career of no public interest, and his correspondence had been mostly related to parochial affairs. He considered his sermons the proper legacy to confer upon his friends, and the best biography of himself.

Adolphe completed his studies in the Collège Bonaparte, in Paris, and as was the general custom then among those who contemplated the study of theology, he went to Geneva and entered upon a course of training intended as a preparation for his office in the ministry. In the lecture-room Monod listened to dreary rationalism, which yielded no spiritual food; but from contact with the Scriptures, and by personal reflection upon the truth of the Gospel, he broke away from the fetters of a formal theology. In the year 1826 he was called to the pastorate of a small Reformed church in the south of France. In less than two years from that time he was invited to be associate pastor of the leading church in Lyons, where the young man, now but twenty-five years of age, was looked upon as one of the chief preachers of his time. The number of those who crowded to hear him increased from Sunday to Sunday, while multitudes gained from his counsel and comfort as they came in contact with the spiritual strength in his sermons and in his entire personality. He was of medium stature, dark complexion, and a keen, penetrating eye looked out from beneath dark and heavy eyebrows.

Max Reichard, a German writer, has lately given in his own language the fullest information we have concerning Monod, his contemporary, and from his biographical sketch in the *Neue Christoterpe* we extract the following: —

Jean Monod, the father of Adolphe, and soon after him Athanasius Coquerel the elder, had brought honor to the evangelical preaching of Paris especially as regards the form of speech, before Adolphe was called to it, and in such form his discourses for the most part have been published.

Monod did not first write down his sermons in the form in which he gave them. He related to the students at Strasburg at one time his customary method of sermonizing. He said he often wrote down a hundred pages of thoughts occurring to him in the study of a given text; then after a good deal of reflection and prayer, he held himself rigidly to some single plan; then, when he came to preach the sermon, he usually spoke freely upon the basis of his carefully-prepared sketch. The most appropriate expressions and images came to him, as to all speakers, more fitting and richer indeed while in the pulpit than in the study. After preaching the sermon, which was in a certain degree extemporaneous, Monod was accustomed to write it down as he gave it, and in such form his discourses for the most part have been published.

The earnestness of Monod throughout his ministry, and the singular devotion of the man to the supreme end of awakening men to their need of the Gospel, made him a bright example of a powerful preacher. In his languishing sickness, which terminated in death in 1856, he used to assemble his family and friends on every Sunday afternoon for service, which was conducted usually by some one of the resident clergymen in Paris. Sometimes Monod would dictate to his incisive and irresistible power of convincing, which power rested upon an inner experience and an implicit belief in the Holy Scriptures. He could, therefore, preach with a tongue of fire about a Saviour of sinners and the free grace of God. In Lyons such bold, fearless speech as his from the pulpit was unheard of. The majority of respectable and rich manufacturers, and these too of the evangelical church, lived in the self-satisfaction of a Protestantism which differed only in outward ceremonies from Catholicism.

It was Monod's daring censure of a worldliness that cloaked itself in religious forms and came to the sacraments with nothing but a spirit of blind adhesion to a rite, that brought about the strife between himself and his successors, six of whom, one after another, have occupied that

throne in the fifty-four years prior to 1850. Rogomath performed that *sumad* for them, but the last of them — the one I saw at that *durbur* — had "the sentence of death in himself" as surely as had the first, in whom commenced the sad line of the leper kings of Rewah! The Rajah I saw in 1859 has since died; but I have not heard whether his successor is free from the fearful taint.

CARLYLE.

BY E. A. WILKIN, ESQ.

While Mr. Froude's biography of Carlyle has in it nothing wholly new, it has much that is interesting, much which makes clearer and more vivid wherever the man's reputation had been carried. Some of the sermons which gained wide celebrity in Europe are following: "La Femme"; the five on "St. Paul"; "Marie Magdalene"; "La Parole Vivante"; "Donne moi ton Cœur"; "La Fatalisme"; "Nathaniel"; "Les Grandes Ames"; "Trop Tard."

These and many other of Monod's discourses constitute a sermonic literature which is unsurpassed in the French language. To give, in a single word, the fundamental thought from which all others come, and which constituted the root of Dr. Monod's eloquence, we may name the theme of one of his earliest sermons prepared in Naples: "Misere de l'Homme, et Misericorde de Dieu." This was the title of one sermon, but the substance of it he repeated again and again in later sermons, and one might say that this remained his theme until death. To bear witness to men of the misery into which sin had brought them, and to declare the greatness of God's mercy as revealed in Christ the Saviour — this Dr. Monod set before himself as the aim of his preaching from the hour when he began his ministry.

With Paul, Augustine, Luther and Pascal, Monod was initiated into the secret of this equally simple yet magnificent view. He brought into the service of his deep spirituality, gained by fellowship with Christ, a logical strength, vivid imagination and tender feelings united in rare harmony, and all controlled by a gift of language and the magic of eloquence such as are granted to but few men. But that which gave to the reader or hearer of Monod's sermons the deepest impression, and which caused one to forget the beauty of form for the substance, was the consciousness that each word was written or spoken with a steadfast purpose to honor God in the same.

Monod did not first write down his sermons in the form in which he gave them. He related to the students at Strasburg at one time his customary method of sermonizing. He said he often wrote down a hundred pages of thoughts occurring to him in the study of a given text; then after a good deal of reflection and prayer, he held himself rigidly to some single plan; then, when he came to preach the sermon, he usually spoke freely upon the basis of his carefully-prepared sketch. The most appropriate expressions and images came to him, as to all speakers, more fitting and richer indeed while in the pulpit than in the study. After preaching the sermon, which was in a certain degree extemporaneous, Monod was accustomed to write it down as he gave it, and in such form his discourses for the most part have been published.

Many times at Craigenputtock the pressure of the necessity of food-getting and clothes-getting came to him with the temptation to abandon literature, to seek any occupation, no matter how humble, which would assure him a regular competency, and with the yet stronger temptation to seek popularity as a writer by doing less than his best. Jeffrey was near at hand to assure him that if he would abandon his Teutonickian mysticism, he could easily become the most prominent of English writers.

Successful conventionalism could no more than ever understand unsuccessful originality. Carlyle himself felt the seeming hopelessness of the task he was engaged upon, and when his brother John intimated that he, too, thought of attempting literature, he wrote to him, "The voice of all experience seems to be in favor of a profession. To my mind nothing justifies me in having adopted the trade of literature except the remembrance that I had no other but these two — that of a school-master, or that of a priest."

The strongest impression conveyed by these letters and journals is Carlyle's belief in, and adherence to, the truth. This was largely the cause of the arrogance which men found so disagreeable in him at times. He dared not flatter. He dared not say less than he believed. Men might bear or forbear — God was over all, and to Him alone was account to be rendered. Despondency shows itself at times, more frequently in the journal than in the letters, but joined with it are considerations of the pessimum of time and the infinite importance of the future. Infinitude, eternity, are the "grand verities." "What are all the cares of this short little platform of existence that they should give thee pain?" The world was but a "little life-boat with its noisy crew of a mankind vanishing like a cloud-speak from the azure of the all." All of these thoughts are familiar to the readers of Carlyle, but they come with greater force as his private utterances and show his deep sincerity. Nothing was so great in him as belief. The formulas of theology were not on his lips, but it was his creed to have a creed to believe some one thing profoundly and to act on that belief. Doubt, vacillation, diletantism, compromise, were deadly sins. The church of no creed had no excuse for being. The Unitarians dismissed with the most quiet indifference: "Have talked much with them; from them got no good, neither harm."

His friendship for Mill could not convince him that Utilitarianism was not an unmanly depreciation of man. No man felt more strongly than Carlyle the value and prevalence of the supernatural. To him it meant much more than simply the miraculous manifestations of a former age. He could touch the supernatural on every side. My task, he says, is to make man see that all the natural is supernatural. The same divine force binds the stars and impels the heart of man; and to Carlyle it was, above all, man's duty to submit himself to this divine impulse and to repeat again the miracle which bodied forth the God-given word.

Carlyle's own belief most frequently took the form of the cry to himself and to others — To work! To work! Life could not be but to eat and sleep in, nor even to be happy in. Were it so, the sensualist might win canonization. Naught but stern endeavor were worth anything. Carlyle could much easier excuse misdirected effort than no effort. His own intensity lay at the bottom of his misconception of Charles Lamb. Lamb's seeming triviality misled him, ignorant as he was that underneath that mask lay the most heroic self-abnegation and a stern battle with circumstances as hard fought and as victoriously won as any of his own.

The two volumes now published cover only the first forty years of Carlyle's life — his prentice period, the Craigenputtock exile, it might almost be called, for it was there that most of his early work was done, and the stern battle was fought with hostile nature, with an indifferent, "gigantic" public, with poorly paying publishers, and sternest and most bitter — also with most glorious victory — with his own conscience and those thoughts which wander through eternity. Jeffrey, than whom none was more kindly in a social and pecuniary way, could never understand, at least not till long after, this voluntary exile. Life at Craigenputtock was to him the summation of wisdom. But as Carlyle walked or rode among those lonely heathy hills, no house within a mile, silence so complete, at times awful, that he could hear the sheep nibbling the grass a quarter of a mile away, he was entering into the possibility of knowing the soul of Cromwell at Marsden Moor, of Friedrich holding Silesia from the grasp of armed Europe, or of Mirabeau whispering at night in the garden of the Tuilleries to Marie Antoinette, "Madame, the monarchy is safe;" in fact, of all strong, heroic natures in the moment of high endeavor or resolve. He felt himself John the Baptist with a divine cry to utter whether men should listen or not. London might be forever bound over to Pharisaism and the mother of dead dogs, but God willing, he would tell the world rushing blindly toward destruction certain truths before he died. Even near the end of his life he felt his mission but poorly accomplished, though accepted in his own conscience of having done his best. "Men call me great now," he said, "but who of them acts as though he believed what I have said?"

Many times at Craigenputtock the reader as that supreme one for which man may leave father and mother. Carlyle's own personality hardly stands out with more clearness than does that of his wife, Jane Welsh Carlyle. She was only less than her husband. Him she could look up to; and it was admiration for his character and the feeling of strength she obtained from his presence which led to her marriage. That marriage was, and was not, a love match. Mr. Froude quotes a letter in which Jane Welsh says: "I love you, but am not in love with you;" by which distinction she meant that her judgment was not overborne by a passionate infatuation. Mr. Froude constantly asserts that she did not love Carlyle in the highest sense of that word, yet the letters which are quoted go far towards disproving the assertion. After admiration and esteem of the very highest, regard which led her to will him her property even before she promised to be his wife; to say, "All the best feelings of my nature are concerned in loving you;" to promise to marry him within a year after she had said, "I will never marry you though you were as rich as Creslus, as honored and renowned as you yet shall be;" to acknowledge, "I know not how your spirit has gained such a mastery over mine, in spite of my pride and stubborness . . . I hearken to your voice as to the dictates of a second conscience;" "According as my mind enlarges and my heart improves, my affection for you increases;" to confess more than once that she could not be happy without his love, and after her marriage to write to him in words of the tenderest, almost childlike, affection — after all this, I say, what is left that can be called love, or what is it necessary to add to this to make love? There is only one thing which Mr. Froude mentions; there is no suggestion in their correspondence of the possibility of their marriage resulting in any children. Truly, the biographer is reduced to rather queer straits. And yet he may be right. His personal acquaintance with Carlyle and his wife may have been constantly present in his own mind to supplement the judgment which might be formed solely from the material he has furnished to the reader.

(To be continued.)

— Outing: a Journal of Recreation, is published monthly in Albany, N. Y. It is in the quarto form, printed on calendered paper, and is a literary and family sheet, giving special attention to the letters of tourists and the descriptions of attractive summer resorts, with agreeable miscellany for vacation reading. It is skillfully edited, and issued in fine taste.

Miscellaneous.

WESLEYAN METHODIST CONNECTION OF AMERICA.

BY REV. CYRUS PRINDE, D. D.

IV.

Having taken considerable pains to ascertain the losses that the connection has sustained since 1843, up to 1866, I find my list runs up to 419 pastors. I think it safe to assume that, covering all losses up to this time, they may be placed at near or quite 500. Such a loss is without a parallel in this country. And the number who have transferred their relation to the M. E. Church, in the same time, not including those of recent date, amounts to 142. It cannot be considered erroneous to fix this number at the present at 150, not including or counting those who have found homes in other denominations, which constitute a considerable list. We cannot regard these facts in any other light than that the Wesleyans, as a body, have been from some cause, or causes, in a state of unusual unrest. And yet in doctrinal sentiment and ethical agreement they have been unusually united. They have never, as a people, mutilated or repudiated any feature of Wesleyan Methodism, but in some respects have been more Wesleyan than the Episcopalian Methodists themselves.

It is not claimed that the Wesleyan ministry is not useful to some extent, but the question is, Are they useful to the same extent that they might be in other circumstances? A while after most of the 150 already named had changed their relation to the M. E. Church, letters were addressed to a considerable portion asking them how their two relations would compare for success. And the replies showed large advantages on the side of the change they had made. One brother, in answering the inquiry, "How do the two relations compare in bringing souls to Christ?" answered, "Some 800 have been brought to Christ since I came into the M. E. Church; and certainly ten to one, in contrasting the two relations."

When I was in charge of a district a few years since, a Wesleyan preacher made application to me to become a member of our Conference. I advised him to serve out his time faithfully where he was then employed, tell them of his purpose, and then take his letter and offer himself to our Conference. He did so; and the first year among us resulted in a revival that brought into the church 130 souls. I could name several other cases of similar import.

With the exception of a small number, I have enjoyed the friendship and cordial good will of the Wesleyans, and do to this day. And I class among my choicest friends many Wesleyan brethren. Our cordial friendship has never been impaired, I have desired that if this body of Christian brethren could furnish cogent reasons for maintaining their denominational existence, when so slight differences existed between them and others, they would do so; especially when the following note appeared in the editorial columns of the *American Wesleyan* (Nov. 1877) as follows:

SPIRITUAL CAMP-MEETINGS.

BY REV. A. LOWREY, D. D.

"We are guilty of the crime of schism, unless we can show some good and Scriptural reasons for a separate organization from the popular churches on every side of us. We trust that at an early day some one may be moved to write more elaborately on this subject than has been done."

I am still waiting for these Scriptural reasons, but they do not appear.

1. From what has appeared in these articles, and my personal experience and observation, I have no doubt but the Wesleyan organization took place under the direction of an overruling Providence, and was especially sanctioned of God.

2. It has been clear in my own mind for the past sixteen or eighteen years, that this body of Christian brethren were raised up for the purpose of antagonizing the sin of slavery in this country, and especially in the M. E. Church. And having bravely and heroically contended for the true faith in Methodism upon this subject, and conquered, their mission thereafter became common with other bodies, and is so now.

I cannot better conclude my remarks than in the language of Dr. Mathias in his admirable work just published, "Anti-slavery Struggle and Triumph"—a work of such merit and value as will make its worth estimated as one of unequalled importance, the longer time continues:

"The organization effected by them [Wesleyans] was doctrinally, and in its worship as well as general policy, on the model of the Methodist Episcopal Church. No bishops were provided for (though Orange Scott said to the writer that he was in favor of a moderate episcopacy, which should have a limitation of time and jurisdiction, with eli-

gibility to re-election quadrennially), and chairmen of districts were appointed instead of presiding elders. They, however, retained the connectional principle through the Quarterly, Annual, and General Conferences. On the main question of doing all in their power for the extirpation of slavery, their position was unequivocal. The General Rules forbid buying or selling of men, women, or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do." The VIIth Article of Religion held that, "We are required to acknowledge God as our only supreme Ruler, and all men are created by Him equal in all natural rights. Wherefore, all men are bound so to order all their individual, and social, and political acts, as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights." And the Restrictive Rules forbid making "any distinctions in the rights and privileges of our ministers and members on account of ancestry and color."

That this statement is not a partial judgment by one who was identified with the movement, but is an important historic truth, will be accepted on the testimony of two distinguished and disinterested witnesses. Bishop Thomson and the writer, in 1866, were canvassing this question at the residence of Thomas W. Price, Philadelphia. He said: "We have always had a very high opinion of the Wesleyan brethren, because their separation from our Church was not caused by personal jealousies or personal offenses, real or imaginary, or opposition to Church polity, but entirely upon moral grounds; and these were, their hatred to slavery and their zeal for its overthrow. And I came very near being one of their number. For I, too, was almost discouraged at the dark prospect for efficient anti-slavery action in the old Church. But I hoped on and prayed for it, and at last the old ship righted up, and moved off gallantly in line of battle."

To these remarks it was answered: "Withdrawning as the Wesleyans did, when they did, and for the reasons they assigned, and organizing just outside the lines of the Methodist Episcopal church on an anti-slavery platform, they constrained a development of anti-slavery activity within the old Church which they could not have accomplished by remaining members of it."

"I have no doubt of that," the Bishop replied; "that was the work of the Wesleyan Church, and it was well done."

Dr. Whedon, editor of the *Quarterly*, in the October number for 1865, said: "Especially would we rejoice in the return of that church [the Wesleyan] who seceded from us rather than make our concessions to the Southern slave power. We honor and love those men. Their session, as we believe, saved our church in 1844 from accepting a slave-holding Bishop. They, honorably to themselves, left the Church for the Church's good; and for that same church's good we trust that they will return with a triumphant welcome. Never in such a crisis may the church want those who will desert her ranks, and frighten her soul from bowing her knee to Baal."

BY REV. A. LOWREY, D. D.

The need of the times is spiritual work at our camp-meetings—exclusively spiritual work. We do not mean that all efforts should be confined to the advancement of holiness in believers, though that as a distinct attainment at the present moment should not be neglected; but we do mean that all mere secular and social aims should be excluded. We mean, also, that religious discussions, musical festivals, boating and fishing sports, political and reformatory addresses, not excepting holiness debates and controversial criticisms, should be avoided. These may be proper and useful on other and separate occasions, but in connection with our camp-meeting they tend only to dissipate and detract.

What we want at all our camp-meetings proper is a direct grapple from beginning to end with sin and sinners. The theme should be from morning till night, in the stand and in the tent, in the boarding-hall and dormitories, in singing and in conversation—salvation, free, full and present. Nor should there be any effort to limit spiritual interest and teaching to a certain class of meetings. It is not only a few enthusiastic persons already saved that we desire to collect together, but the multitude of unsaved sinners, or back-slidden or half-saved Christians. We should not be ambitious to minister to a mere coterie of prominent professors, but plunge into the seething sea of wicked men, through the "highways and hedges," compelling them to come in by the compulsions of love. The church as such needs sanctifying, not in representative characters and heads of departments, but in detail.

The organization effected by them [Wesleyans] was doctrinally, and in its worship as well as general policy, on the model of the Methodist Episcopal Church. No bishops were provided for (though Orange Scott said to the writer that he was in favor of a moderate episcopacy, which should have a limitation of time and jurisdiction, with eli-

tolic and miraculously endowed, nor by detached combinations however saintly and useful, but by a red-hot church and burning ministry. Extraordinary evangelists and sacred characters are raised up, it would seem, at intervals, as samples to show what the general church should be. Therefore let all our camp-fires this summer be fed with spiritual truth, pure and simple.

It is not necessary to use the sacred word "holiness" as a title of a meeting, but it is necessary to give the subject of holiness the right of way, in the programme of services, and so to recognize its importance that it shall be placed before the people from time to time as a distinct object of immediate pursuit. No man hits a mark who does not aim at it. But after giving entire sacrifice free course under the presidency of Jesus and the administration of the Holy Ghost, it is better to let the spirit of the meeting as it breathes in every song, flashes in every testimony, thunders or weeps in every sermon, tell the name and nature of the occasion.

We should look for immediate fruit at our camp-meetings. The idea that men are called into the ministry and general service of God as a horse is put on a treadmill, to perform routine duty without any thought about results, is preposterous and unscriptural. When Paul was called to preach it was for a purpose, "to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and inheritance among all them that are sanctified." We should look for convictions, conversions, sanctifications and baptisms of power at the first service.

A church is in a state of power when it is in a state of reasonable expectancy. Brethren, when we return from the camp, let it be said of us, they "come bringing their sheaves with them."

MEXICO AND ITS WORSHIP.

BY MRS. JOHN W. BUTLER.

A few weeks ago, one of the *Advocates* contained the following notice: "Thirty millions in heathen lands will die this year."

Figures, sometimes, are not easy to comprehend; hence, as more fully to realize the number of the death-rate, we might take the population of New York State, and yet it would need to be multiplied more than seven times, to equal the above numbers. This great company of 30,000,000 will die this year.

The question at once arises, "How will they die?" A few will die the death of the righteous; a few, perhaps, professing no religion and believing in no God; while the vast majority will die worshipping false gods and believing false doctrines. Let Mexico furnish a few examples.

On the evening of Holy Thursday, we visited some of the Catholic churches in this city. All were filled with a motley crowd coming and going. The chandeliers were brilliantly lighted to the very dome with thousands of candles of tinted paper, and in the midst of this illumination were images of angels and saints, while tufts of spring wheat rested at the base of the altars. This scene was both magnificent and imposing, and well adapted to arrest the attention of the people.

In one church there was a wooden case, the front shielded by cross-bars, in which stood the image of the Saviour, with a rich cloak of red velvet thrown over the shoulders, like a Spanish knight, white, in deep contrast, the crown of thorns rested upon the head. The right hand was resting in a sling of rope, which was thrown over the neck, while one end was allowed to fall below outside the bars. A boy stood near by to receive money from the people, and crying out, "Buy a candle for Jesus!" Hundreds of men, women and children, as they came in front of this image, would make the form of the cross over their faces with the end of this rope, then stoop and kiss the raised hand through the bars.

At another church we made way through the swaying mass of humanity till we reached the altar, where seemed to be the principal attraction of worship. At the base of the chancel sat another image of the crucified Saviour, with a rich cloak of red velvet thrown over the shoulders, like a Spanish knight, white, in deep contrast, the crown of thorns rested upon the head, and the face was contorted as with suffering. The hands and feet were pierced to represent the wounds made by the nails, while in each knee were great indentures daubed and streaked with red paint. The people, one by one, knelt before this repulsive form and kissed the knees and feet.

Another scene was that of a bed on which rested the image of Christ in the repose of death. The face and feet remained uncovered. The former was of marble whiteness, while the latter were painted to represent mortification. Fine, intelligent men and women knelt about this form, while others as they passed kissed the knees and feet.

At Ameica, a few miles from here, an image of Christ, bearing His cross, was seated in a chair and dragged through the streets, followed by a throng of wild devotees. For this performance the government charged them \$100, which they paid by taking up a collection among the pilgrims.

The following evening the churches were in darkness, except the light from two huge candles on each side of the altars. On the platform stood the image of the Virgin in the attitude of prayer, dressed in rich black velvet, with a gilt crown upon her head. Hundreds were kneeling on the floor repeating the "Ave Maria," while at intervals the organ pealed forth mournful symphonies, and a death-like stillness prevailed throughout the service.

The next day was devoted to fire-works. Fantastic images of every description, made of paste-board and filled with powder, called "Judas Iscariots," were lighted and thrown up in

the air, their explosion causing great amusement for old and young.

A day last week was held in honor of the "Crosses." Those in the houses and cemeteries were decorated with flowers. New ones were erected over new buildings, which were to prove talismans from harm during the year; and hundreds of dollars were spent in fireworks for the occasion. Surely, it must be said of Mexico, "The land is full of idols; they worship the work of their own hands."

These, then, are living in direct contradiction to the Gospel teachings, which say, "He that believeth on the Son hath eternal life; and he that believeth not the Son, shall not see life." "And this is the commandment, That we should believe on the name of His Son, Jesus Christ." "For there is none other name under heaven given among men, whereby we must be saved." Xerxes surveyed with pride the three millions of men which composed his army and navy, and then wept when he realized that all that vast assembly would be in a few years no more. Yet here we stand on the battlements of Zion, with the knowledge that thirty millions will die this year in heathen lands alone! Shall we simply weep over the prospective loss of so many human beings? Ah, no! but rather let us buckle on the whole armor and work—"work while the day lasts"—in endeavoring to save the souls of this perishing multitude.

"Haste, oh haste, and spread the tidings—Wide to earth's remotest strand;

Let no brother's bitter chilidings—

Rise against us when we stand

In the judgment;

From some far, forgotten land.

"Lo! the hills for harvest whiten,

All along each distant shore,

Seaward far the islands brighten;

Light of nations, lead us o'er!

When we seek them

Let Thy Spirit go before."

Mexico, May, 1882.

LETTER FROM CANADA.

MR. EDITOR: Your Canada correspondent restrained his pen during the season of your New England Conferences, but now that these ecclesiastical gatherings are past, he again ventures to hold converse with the readers of ZION'S HERALD. He may say *en passant* that the reports of your Conferences were very interesting, and he rejoices that Methodism holds its own so nobly in those parts where other churches had a prior existence.

Recently the Convention of Cobourg University was held in the good old college town. The public services were of an unusually interesting character. The sermon on Sabbath morning before the Theological Union by Rev. George McRitchie, ex-president of Montreal Conference, was a fine specimen of evangelical preaching. The Baccalaureate discourse in the evening by Rev. Dr. Stevenson from Montreal was one of unusual eloquence and power. It was entitled, "The Ideal of Life," and was well suited to the occasion. Dr. S. is a Congregational minister, and was an entire stranger in Cobourg, but on this his first visit he took all hearts captive, and should his life be spared, he will, we are sure, be invited to visit Cobourg again. His lecture on "John Milton," on Monday afternoon, was captivating and soul-stirring, and was repeatedly interrupted by loud cheers. The lecture before the Science Association, by Dr. Rutherford, on "The Functions of the Brain," was a learned disquisition, but was rendered easy to be understood by the practical manner in which it was handled and illustrated by numerous diagrams. The other meetings, chiefly of a social kind, brought together a great number of former students, who thus renewed the friendship of other days and took counsel for future action.

The question of the itinerancy, or extension of the time of a minister's stay for that body to perform. You are aware that we have a president of the General Conference and an executive committee. On the principle that large bodies move slowly, some are contending for the appointment of bishops who shall hold office for life, and they shall travel through all the church and shall preside at the Annual Conferences. Others contend for a general superintendent, who shall hold office only for four years, and others still argue for presidents, as obtain at present. The General Conference will, no doubt, contain those who will advocate all the phases of this question.

The question of the itinerancy, or extension of the time of a minister's stay for that body to perform. You are aware that we have a president of the General Conference and an executive committee.

The question of transferring ministers from one Conference to another is another subject that is being freely discussed. Some Conferences are very slow to open their doors, and some brethren appear to be desirous to go where the pastures are attractive, and it is not an easy matter to so arrange this business as to give universal satisfaction.

The transfer committee is composed of the presidents of the respective Conferences, who meet once a year at great expense and accomplish but little, as few transfers are made. Some changes will be made in the constitution of the committee, but what we pretend not to say. May wisdom direct all the counsels of the church!

June 1, 1882. ONTARIO.

Testament, that there are three Greek words translated basket—*cophinos*, *sparis*, and *sargana*. The first of these is used exclusively in describing the feeding of the five thousand, and is employed by the four evangelists. The second occurs in the account as given by Matthew and Mark of the feeding of the four thousand; and also in Acts 9:25, where Luke describes Paul's escape from Damascus, saying, "The disciples took him by night and let him down by the wall in a basket (*sparis*). The third occurs but once in 2 Cor. 11:33, where Paul himself mentions his escape: "Through a window in a basket (*sargana*) was I let down by the wall, and escaped his hands."

Having now, these three words, what, if any, is the difference between them? We will take testimony; and out of the mouth of two or three witnesses shall every word be established.

Dean Alford, in speaking of the feeding of the four thousand, says: "Whereas the baskets in which the fragments were collected on the other occasion were called by the evangelists *cophinot*, those used for that purpose after this miracle are in both Matthew and Mark *sparides*. And when our Lord refers to the two miracles [as He does in Mark 8: 19-20], the same distinction is observed—a particularity which could not have arisen except as pointing to a matter of fact, that (whatever the distinction be, which is uncertain) different kinds of baskets were used on the two occasions."

Rev. David Brown (Jameson, Fairst and Brown), after referring to the points of difference between the two miracles, says: "Even the different kind of baskets used at the two miraculously feeding, so carefully noted in the two narratives, are here also referred to; the one smaller, of which there were twelve, the other much larger, of which there were seven." He then describes the *sparis*, or basket of the four thousand as large enough to hold a man's body.

Lange says, in commenting on the miracle of the four thousand: "As it regards the difference between the fragments gathered up in the two miracles respectively, we have to notice the distinction between *sparides* and *cophinot*. The former seem to have been vessels of larger capacity."

The notes in ZION'S HERALD use these words: "Seven baskets—not the *cophinot*, or wicker traveling baskets of the former miracle, but the larger baskets made of rope, such as that in which Paul was lowered from the wall of Damascus."

Longkings in the *Christian Advocate*, says of the same words, "These were much larger 'baskets' than were those used in gathering up the fragments of the former feeding."

Or a similar import are the words of Dr. A. B. Hyde in the *Pittsburgh Christian Advocate*: "The baskets of broken victuals were then time hampers holding nearly a barrel, such as were used for loads upon donkeys, one on each side of the beast, joined and supported by a pad over his back."

Turning from these to McClintock and Strong, we find a difference of opinion; they being the only authority we have been able to find claiming that the *cophinot* was as large or larger than the *sparis*. Under the article "Basket" we find the following (omitting the parenthetical references): "The difference between these two kinds of baskets (*cophinot* and *sparis*) is not very apparent. Their construction appears to have been the same, for *cophinot* is explained by Suidas as a woven vessel, while *sparis* seemed to have been appropriately used of the provision basket, the *Roman sportula*. Hesychius explains it as the 'grain basket.' The *sparis* seems to have been generally larger, since, as used by the Romans, it contained manure enough to make a portable hot-bed; in Rome itself it was constantly carried about by the

The Sunday School.

SECOND QUARTERLY REVIEW.

Sunday, June 23.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

During the past quarter, our lessons have been taken from St. Mark's Gospel, beginning at the sixth chapter, and ending with the ninth. The period of time covered was from the autumn of A. D. 28 to the autumn of A. D. 29.

II. Lesson Analysis.

I. In LESSON I (Mark 6: 1-13), "The Mission of the Twelve," our Lord paid a second visit to Nazareth and met with a second rejection—the stumbling-block being that they had known Him as "the carpenter," were acquainted with His "brothers" and "sisters," and could not account for His "wisdom" and "mighty works." Thwarted by their obstinate unbelief, He reminded them that "a prophet is not without honor in his own country," healed "a few sick folk," and left them. Shortly after, touched by the greatness of the harvest and the farness of the laborers, He sent forth the Twelve "two by two," into the villages round about to preach repentance and the coming kingdom, and perform works of mercy. They were to go forth just as they were, taking nothing but a staff—not wallet, no bread, no money, shed with sandals only, and not putting on tunics. They were to make a home wherever "a son of peace" would receive them; and if rejected, were to "shake off the dust of their feet" in token of having no further responsibility in their case, whose guilt would exceed that of Sodom and Gomorrah.

2. "The Death of John the Baptist" (Mark 6: 14-29) was the topic of Lesson II. The fame of Jesus' miracles naturally led to a discussion of who He was. Some thought Him to be Elijah, or one of the prophets; but the conscience-stricken Herod believed Him to be John the Baptist, resurrected. Over a year before, He had arrested and imprisoned John for the sake of his illicit wife Herodias, whose union with himself John had dared to pronounce "not lawful." Wept with her importunate cries, the disciples urged Him to dismiss her. Then He spoke, but only to say: "I am not sent but unto the lost sheep of the house of Israel." But she would not be chilled. "Lord, help me!" she cried piteously. "Let the children first be filled; it is not meet to take the children's bread and cast it to the dogs." Even this rude rebuff was turned into a plea: "Yea, Lord, even the dogs under the table eat of the children's crumbs." Her faith and humility were commended and her daughter was healed. Subsequently, in Decapolis, our Lord cured a man who was "deaf and had an impediment in his speech." Taking him aside, He awakened the sufferer's faith by putting His fingers into his ears, spitting, and touching his tongue, and ended by uttering the word *ephphatha*—"Be opened." Speech and hearing were at once restored.

3. In LESSON XII (chap. 9: 33-50) our topic was "The Childlike Believer." The sharp dispute as to "who should be greatest?" in the lessons of humility taught by Jesus with the child in His arms; John's report about the exorcist whom they had forbidden to cast out demons in Jesus' name, and the latter's protest against such prohibition; the danger of offending one of the least of those who believed in Jesus; the preference rather to cut off hand or foot, or pluck out the eye, and thereby "enter into life maimed," than possessing these sin-tempting organs, to be exposed to unquenchable flame and the undying worm—were the principal points in the lesson.

III. Questions.

1. From what chapters of St. Mark's Gospel were the lessons for the last quarter taken? 2. In Lesson I, why was our Lord rejected at Nazareth? 3. What led Him to send out the Twelve? 4. What provision were they to make, and what were they to do? 5. How were they to act if rejected? 6. Whom did Herod treat Jesus to? 7. Why had Herod arrested John, and why could not Herodias have him put to death?

8. Describe the occasion and method by which she accomplished her deadly purpose? 9. If the king was "sorry," why did he consent? 10. What plan did Jesus propose on the return of the Twelve (Lesson III), and how was it frustrated?

11. What made the disciples anxious at the close of the day? 12. How did Jesus meet their perplexity? 13. Tell the story of the feeding of the five thousand.

14. In what did the miracle consist?

15. Why did Jesus constrain His disciples to enter the boat and precede Him to Bethsaida? 16. Under what circumstances did He return (Lesson IV)?

17. What happened when He entered the boat?

18. Why were the disciples "amazed"?

19. What fault did the Pharisees find with the disciples, and how great was it in their eyes (Lesson 5)?

20. How did Jesus defend them? What counter charge did He bring?

21. Explain the wickedness of "corban."

22. What law of purity did Jesus lay down on this occasion?

23. In Lesson VI, who sought out Jesus when He was visiting the region of Tyre and Sidon? What did she want? Had she any ground for favor from Christ?

24. Describe our Lord's behavior towards her, and explain it.

25. How did she finally win her suit?

26. What miracle was wrought subsequently in Decapolis?

27. Tell the story of the second miracle of the multiplication of the loaves (Lesson VII).

28. Tell under what circumstances our Lord finally abandoned Galilee.

29. Where next did Jesus go with His disciples?

30. Explain the misconception which the disciples put upon the warning about the leaven of the Pharisees.

31. Describe the method and peculiarity of the healing of the blind man near Bethsaida (Lesson VIII).

32. What two important questions were asked in the region of Cesarea Philippi, and how were they answered?

33. Into what terrible mistake did Peter fall?

34. How was he rebuked?

35. What universal law of His kingdom did Jesus announce, in Lesson IX?

36. What poignant questions as to the worth of the soul did He ask?

37. How will those who are ashamed of Jesus be treated at the second coming of Christ?

38. Who were our Lord's companions at the Transfiguration? Describe the scene.

39. Who came from heaven, and what did they talk about?

quarters, bringing their sick with them, all of whom He graciously healed.

5. The subject of LESSON V (chap. 7: 1-23) was the "Tradition of Men." The Pharisees were scandalized because the disciples took their meals with "unwashed hands"—an offense considered by these legalists to be as bad as homicide, and involving the forfeiture of eternal life—and complained to Jesus of this violation of "the tradition of the elders." In reply our Lord addressed them as "hypocrites," who in their over-zeal for human precepts rejected the divine. For example, the law required that the father and mother be honored, and not be lightly spoken against on penalty of death, but the scribes said: "Call a thing 'Corban'"—money, produce, property, whatever it might be that would benefit one's needy parents—and he was exempted from filial obligation; thus making God's law of "none effect by their tradition." And then, turning to the multitude, our Lord declared the true principle of purity: "Not that which goeth into the mouth defileth the man, but that which cometh out of the mouth." True defilement could not be contracted by the physical touch of what was ceremonially unclean, but rather had its seat in the evil, unrenewed heart, whence issue those thoughts, words, and acts which are offensive to the holy law of God.

6. "Sufferers Brought to Christ" was the subject of LESSON VI (chap. 7: 24-37). Leaving Galilee, Jesus went with His disciples to the region of Tyre and Sidon, hoping to find seclusion. A woman of the country, whose daughter was "grievously vexed with a devil," invaded His privacy, and though she had no ground, either in religion or race, on which to base her plea, begged Him to intercede and heal her child. Strange to say, "He answered her not a word." Wept with her importunate cries, the disciples urged Him to dismiss her. Then He spoke, but only to say: "I am not sent but unto the lost sheep of the house of Israel." Jesus delayed the cure, to ask questions and inspire the father's faith. "If Thou canst do anything, help us," was the latter's plea. "If Thou canst?" All things are possible to him that believeth"—was Jesus' rejoinder. "I believe; help Thou me unbelieve," the father cried; and the cure was wrought. To the private complaint of the disciples that they could not cast the demon out, Jesus declared, that "this kind can come forth only by prayer." A second announcement of His coming death was made to the disciples while passing through Galilee, but they understood not His meaning, and were afraid to ask Him.

7. In LESSON XII (chap. 9: 33-50) our topic was "The Childlike Believer." The sharp dispute as to "who should be greatest?" in the lessons of humility taught by Jesus with the child in His arms; John's report about the exorcist whom they had forbidden to cast out demons in Jesus' name, and the latter's protest against such prohibition; the danger of offending one of the least of those who believed in Jesus; the preference rather to cut off hand or foot, or pluck out the eye, and thereby "enter into life maimed," than possessing these sin-tempting organs, to be exposed to unquenchable flame and the undying worm—were the principal points in the lesson.

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8. "Seeing and Confessing Christ" was the topic of LESSON VIII (chap. 8: 22-33). The principal points were: The healing of the blind man near Bethesda; Jesus, a case of "progressive miracle"—first moistening his eyes with saliva, and touching him, resulting in the man seeing "men as trees walking"; a second touch completing the restoration; the journey northward to Cesarea Philippi, and the question, "Who do men say that I am?" The second question, "But who say *we* that I am?" followed by Peter's noble reply, "Thou art the Christ, the Son of the Living God;" the announcement by Jesus of His coming death at Jerusalem, and His rising again on the third day; Peter's rash chiding and the recoil of Jesus from this unconscious tempter: "Get thee behind Me, Satan."

9. In LESSON IX (chap. 8: 34-38; 9: 1) we had for our subject, "Christ's Walking on the Sea." The disciples had caught the enthusiasm of the people, who, having been so miraculously fed by Jesus, were on the point of making Him a king even against His will. He therefore constrained them to enter their boat and precede Him to Bethesda, while He dismissed the excited throng. When He had done this He climbed the mountain to pray. During the night, in the midst of a violent storm, when the disciples were exhausted and had lost heart, toiling at the oars. He suddenly appeared, walking upon the waters. Taking Him to be an apparition, they shrieked with fear, but His voice, heard above the wild roar of the tempest, reassured them: "Be of good cheer; it is I; be not afraid." He entered the boat—with Peter, who had ventured forth to meet Him, and who so long as His faith remained firm walked securely, but was rescued from sinking when his faith wavered—and immediately the wind ceased, and they found themselves at their desired haven. Considering not the miracle of the day before, the disciples were sore amazed in themselves" at these new proofs of their Master's lordship over nature. His arrival in Gennesaret was the signal for the people to flock to Him from all

Him Peter, James and John ascended the mountain, probably Hermon, where, while engaged in prayer, He was transfigured—his raiment and person becoming white and brilliant, like the sun. With Him appeared also Moses and Elias, who conversed with Jesus during His approaching decease at Jerusalem. Peter's proposition to build three tabernacles for Jesus and His heavenly guests was followed by the descending Shekinah out of which came the Voice: "This is My beloved Son; hear Him." In terror the disciples shamed their faces, and when Jesus arose from them, the glory had passed and they "saw no man save Jesus only." A commandment of His was laid upon them, not to be broken until He was risen from the dead. To the disciples' perplexity about the coming of Elijah to whom they had known Him as "the carpenter," were acquainted with His "brothers" and "sisters," and could not account for His "wisdom" and "mighty works." Thwarted by their obstinate unbelief, He reminded them that "a prophet is not without honor in his own country," healed "a few sick folk," and left them. Shortly after, touched by the greatness of the harvest and the farness of the laborers, He sent forth the Twelve "two by two," into the villages round about to preach repentance and the coming kingdom, and perform works of mercy. They were to go forth just as they were, taking nothing but a staff—not wallet, no bread, no money, shed with sandals only, and not putting on tunics. They were to make a home wherever "a son of peace" would receive them; and if rejected, were to "shake off the dust of their feet" in token of having no further responsibility in their case, whose guilt would exceed that of Sodom and Gomorrah.

10. What did Peter propose? 41. Tell about the cloud and the voice. 42. How did Jesus explain the question about "the Elijah who was to come?" 43. Describe the case of affliction at the foot of the mount (Lesson XI). 44. Why could not the disciples exorcise the demon? 45. Why did Jesus delay the cure? 46. On what did the disciples dispute, on their way to Capernaum (Lesson XI)? 47. What counter-lesson did Jesus give? 48. What did our Lord teach concerning human temper?

EXTREME TIRED FEELING.

A lady tells us, "the first bottle has done my daughter a great deal of good, her food does not distress her now, nor does she suffer from that extreme tired feeling which she did before taking Hood's Sarsaparilla." A second bottle effected a cure. No other preparation contains such a concentration of vitalizing, enriching, purifying and invigorating properties as Hood's Sarsaparilla.

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ZION'S HERALD.

WEDNESDAY, JUNE 14, 1882.

When the forester needs a tree that may be bent, he does not select the unyielding oak, but the pliant willow. In like manner when the wicked undertake to decoy Christian converts back to their former evil practices, they do not spread their temptations in the path of resolute, self-denying, tameless souls, but in that of light-minded, frivolous, pliable spirits whose manifest tendencies are towards apostasy. Hence the believer most likely to escape these severe purpose commands their respect, making them feel that he is

"One of that small transfigured band
Which the world cannot tame."

How much of borrowing trouble there is in the world, and even among professedly good people! They do not believe that "Sufficient unto the day is the evil thereof," but are always in trouble about what is to come. Something terrible is at hand. They somehow see a thousand imaginary evils. Their morbid fears are exceedingly tormenting to themselves and to others. Worry, worry, has become the principal thing of life. But why borrow trouble? Do we not have enough without borrowing? But "I can't help it," you say. Yes, you can. It may have become a habit, but it can be overcome. The grace of God can and will do it. Try it, and prove that "My grace is sufficient for thee."

That professor of Christian discipline who is habitually slow to pay his debts, brings discredit on his profession. It may be thoughtlessness which leads him, when he has the means, hand, to say even to a small creditor, "Call again; I will pay you to-morrow or next day." But such thoughtlessness when closely analyzed will be found to have its roots, if not in positive selfishness, yet in a culpable disregard of his neighbor's rights and a lack of brotherly love. "Owe no man anything but to love one another," is the divine rule. And he whose heart is set on observing that rule will do his utmost to pay his debts, whether small or large, promptly and spontaneously. Neighborly love, to say nothing of his sense of justice, will make that duty a delight.

The art of reading is the golden key which opens the gate of knowledge. Its legitimate use enlarges the intellect, and is a source of healthful pleasure. But to use it habitually for mere amusement, is to abuse it, and to pervert it from a blessing into a curse. When thus abused it may gratify idle curiosity and cause unhealthy excitement of the emotions; but it neither adds to one's knowledge nor leads to improvement of the character. When, however, it is pursued under the stimulus of a love of knowledge, it expands the intellect by furnishing it with food for thought, and it feasts the emotions on that rich delight which arises from the perception of truth. But it is well to remember that reading may be abused as really in perusing the pages of a history as in dreaming over a novel. Coleridge puts this thought well when he says, "All information pursued without any wish of becoming wiser or better thereby, I class among the gratifications of mere curiosity, whether it be sought for in a light novel or a grave history." Hence, he who would read rightly must read with a desire and purpose to benefit his head and heart.

The astute mind of Bacon foresaw the skepticism which in our day is so rampant among those scientists who seek to attach a philosophy to scientific facts. "It is undoubtedly true," he says, "that a slight and superficial knowledge of philosophy may sometimes incline the mind to atheism." How aptly does he here characterize our modern scientists, who, though learned in their special sciences, are in the main very poor philosophers! Then how clearly he points out the cause of their skepticism when he says, "At the entrance of philosophical studies, when second causes which are nearest to the senses offer themselves to the mind, if we dwell and rest in them, it may make us forgetful of the Supreme Cause; but as we pass on farther and see the mutual connection, dependence, and concatenation of causes, and the action of Providence,

then, according to the allegory of the poet, we come readily to believe that the highest link of nature's chain is fixed to the footstool of the throne of Jove." Doubtless, when scientists come to recognize the acts of Providence and the moral marvels of Christian experience to be facts as real as the facts of the natural world, then they will be forced to fulfill Bacon's prediction and point mankind, not only to a God behind nature, but also to a living Christ behind the spiritual forces which give life to Christianity.

Many valuable sermons fall unprofitably like water spilt on dry sand, not from any defect either in their matter or in the manner of their preachers, but from the lazy inattention of their hearers. If Christian congregations were made up of minds in a state of expectancy seeking for truth and profit, they would rarely find reasons for complaining of the preacher's dullness. What Coleridge said so well of authors and readers is applicable to preachers and hearers. Here are his words: "It has been remarked by the celebrated Haller, that we are deaf while we are yawning. The same act of drowsiness that stretches open our mouths, closes our ears. It is much the same in acts of the understanding. When, then, a subject that demands thought has been thoughtfully treated, and with an exact and patient derivation from its principles, we must be willing to exert a portion of the same effort, and think with the author (preacher), or the author (preacher) will have thought in vain for us." This is a truth founded on the laws of mind. Hence they who desire a strong pupil must see to it that the pew gives thoughtful attention, and not compel the preacher either to be superficial and sensational in order to win attention, or to preach sound discourses to jawing audiences.

THE SEMINARIES.

The month of blossom and bloom is the very appropriate season for the anniversaries of our schools. From the public school to the university, the very young and the youthful student life of the land is all astir. The long year of study, beginning with September, broken by only short vacations, ends with a sort of triumphal reception of congratulatory parents and friends, with the month of June. In many instances too much will be made of the occasion, in special preparation for it, in incidental expenses for music and flowers, for dresses and collations; but these are interesting eras, for they close, in many cases, the school days of the student, and with the younger pupils they are bright oases in the weary waste of school studies.

The closing exercises of our seminaries are particularly exhilarating. These institutions are situated, usually, in beautiful country villages, and they make an interesting community of themselves. They gather both sexes into one society for study and social intercourse, and awaken very warm and permanent attachments. The closing exercises in the town where they are established form the event of the year. The somewhat commonplace but beautiful village, with its eventless routine of daily life, at once bursts forth into astonishing vitality, and is full of animation and color.

All its conveniences for boarding are taxed to the last degree. Former graduates come lovingly back to the old seats, to meet former friends, to recover delightful recollections, and to wonder at the changes which the years have made upon familiar faces.

The literary and forensic exercises of these occasions seem always fresh, although they may be the repetition of a half century. They are absolutely new to their chief actors and full of significance to them. The youthful forms, the timid bearing, the beautiful and touching prophecy of coming years, the sweet young voices — all seem to stir the hearts of the audience, however many times the exercises may have been repeated in their hearing. The people of the town never become weary of these anniversary exercises.

We are not sufficiently impressed with the obligations we owe to these well-appointed and beautifully-located religious academies, which are now found within the borders of all our New England Conferences. The first successful and permanent educational movement of the church was their establishment. The Academy founded at Newmarket, and removed to Wilbraham, is the prolific mother of all our seminaries and colleges. What a history that venerable, but still young and attractive, school has made, to be written out, at an early day, by one of our most skillful scribes! How many well-trained ministers it gave to the denomination before her universities and Biblical school had come into being; and how many intelligent and blessed wives it trained, whose cultivated minds, in appreciation of the value of learning, became the inspiration of their children to a broader culture in after days!

"Why have you passed by the institution close to your own door, to come to one at the further side of the State?" we asked a young lady stu-

dent, the other day, in a distant institution. "Because it is better, for a time," she said, "to be a little distance from home, to learn to care for yourself, and to test your character and purpose." A wise answer, indeed; but everything depends upon the atmosphere and society of the place where this delicate experiment is tried. It has proved to be a blessing, every way, in thousands of instances, to send young people to these Christian schools under the patronage of the church. It broadens as well as quickens their ideas. It takes them away from the constant solicitations of a purely worldly social life; it secures a regular attention to study and obedience to daily sanitary rules which conserve and render robust the health, and by self-dependence develops and matures the character. The seminary in our day, by its accomplished instructors and careful supervision, secures the highest order of scholarship, and affords apparatus and illustrations in natural science not provided for the public, or in private, schools.

But there are special reasons why these academies of ours are particularly to be chosen for the training of our children, in addition to the denominational loyalty which they cultivate. Sending them from home awakens new susceptibilities in their hearts, and in the hearts of parents also. Many a father who cannot speak directly upon religious subjects to his children, will write in the mellowness produced by their absence the most tender and direct letters upon the vital theme. The child receives the letter with his heart all subdued by home remembrances and affections. In scores of instances these silent angels, which never would have taken wing but for this temporary absence, have led the melted and penitent heart of childhood to Christ and the conservation of a whole life to His service. Besides, from the first, in these excellent schools there has been almost continually a wholesome religious influence, often embracing within its effectual compass the major portion of the students.

Let us show our appreciation of the work done in these institutions by our presence at these anniversaries, by our practical efforts to secure for them students, as well as to send our own children, and by our cheerful, substantial aid in their endowment. We must not remit our interest in this branch of duty which we owe to our children, to the state, and to the church. It is no favor to a lad or girl to find prematurely a position where a salary can be earned by their labor. It may sometimes be indispensable. But no sacrifice that a good parent can make is so wisely endured as that occasioned in giving a liberal education to a youth. The boy's hasty judgment as to the limit of study should not decide the question. By-and-by he will regret with vain tears the mistake he has made. Thousands have found a Marah before reaching the land of promise. The education which they neglected when it could have been obtained, has been found to be just what was lacking to secure the higher objects of ambition which have opened before them. Encourage them to go forward as far as possible; for a farmer, a mechanic, a merchant, or a busy housekeeper as well, a liberal education will be found to be both a source of gain and of perennial enjoyment and usefulness. Especially in these days of rare opportunity, give the young women every possible encouragement.

And now, all hail, young academicians! May God bless you, give you health, and lead you in such lines of further study and ultimate usefulness as are best adapted for your highest development and happiness!

UNIVERSITAS BOSTONIENSIS.

Q. B. F. F. Q. S.

"Majores nostri omniibus rebus agendis quod bonum, faustum, felix, fortunatumque eset, praefabantur," says Senator Cicero, speaking of the habits of his people. And, were Cicero describing the manners of to-day, he would only have to leave out the "fortunatum," and change the posture of "eset" to "sit." He might use his old heathen language. Of course, Johannes and Gualterus and Georgius and Ludovica and Henricus and Franciscus would agree with him. But, my reader, lest you should not be able to take sides in this matter, let me do for you the service a "cand. Ph. D." did for me, and interpret the little row of letters on the programme — pardon me, "Agenda Diel" — of the Commencement exercises. These mysterious signs, in the vernacular, simply equal, "May it be good, fortunate and favorable;" and I think you will decide that the pious habit of making this petition, which was prevalent in the old Roman days, is a good one to have continued. Perhaps you may consider that the "fair English speech" is rich enough for

even a Boston University occasion, but were you called "Ad Solemnia Academica" last Wednesday? If you were, you may feel that only the old classic tongue could describe the pleasures of the day. You will have to take it served in English, however, in this sketch.

Wednesday, June 7, opened as all gala days should, fair and fresh and bright. The air was sweet and cool, inviting many to the city. At an early hour the Book Room was filled with visitors from various portions of the country, and with some from distant lands.

ALUMNI REUNIONS.

At 11 o'clock, in Wesleyan Hall, President Huntington called the meeting of the Theological alumni to order. There were forty to fifty present, representing a dozen or more Conferences and as many States, all cordially greeting their comrades of past years. After praise and prayer to God for the kindness of His providence during the year past, this alumni gathering settled down to serious business. President Warren, with a clear-sighted look ahead, had drawn up a plan of organizing the alumni for work, of conserving the talents and energies of the University graduates, and making them of value to the institution. He desired that the tie of the alumnus to the college should be something stronger than sentiment or conviviality, and so he submitted to the Theological graduates a scheme of action as members of the Convocation under the title of the "Alpha Chapter;" this chapter to have all of the functions of the old Alumni Association, and to add privileges of monthly meetings of a purely literary character where work on philosophical and scientific lines might be carried forward.

These meetings have already been in working order for some months, with such success as to warrant the publishing of their doings in a monthly called the *Alpha*. The meetings have already been in working order for some months, with such success as to warrant the publishing of their doings in a monthly called the *Alpha*.

After some discussion and amending, the new constitution proposed was adopted, and the machinery set in motion by the re-election of the officers of last year to the offices of the new "Chapter." This movement, so pleasantly inaugurated, has a wider import than is seen at a first glance. It means ultimately Beta Chapter for the College of Liberal Arts, a Gamma Chapter for the Law graduates, a Delta for the doctors, and so on through the university departments, serving to carry the college stimulus out into the post-collegiate work, and to create a University *esprit de corps* useful both to the student and the school.

While the theologues were organizing themselves as Alphas, the alumni of the College of Liberal Arts met at 2 Beacon Street, and formed their alumni association, having a good company to begin with — the nucleus of a multitude that in years to come will read with interest these early annuals.

The School of Law held its alumni gathering on Tuesday evening at Young's Hotel, enjoying a feast of fat things, with one of Gov. Long's happy talks as an *entrée*.

The doctors held their banquet Thursday evening at the Revere House, and tell over the days of the laboratory and dissecting-room.

But these alumni gatherings were not

THE OCCASION

of Commencement. At 1 o'clock Wednesday afternoon, the entrances to Music Hall were opened, and before 2 o'clock that great hall was packed full with a brilliant company.

After music by the orchestra, the Dean of the College of Liberal Arts, Rev. J. W. Lindsay, S. T. D., presiding in the absence of President Warren, introduced Prof. Park of Andover, who opened the exercises with prayer. Then followed a very satisfactory programme full of sense and strength, showing the good training of the several schools. May be one may make especial mention in this paper of the well-prepared and excellently-delivered article of Miss Merrill with which the audience was much pleased; of the philippine of Mr. Bates, whose handling of the vote-fearing Congressmen was delectable; and the graceful and forceful putting of the need that men have of the Gospel, and the full meeting of that need of the God-Man, with which Mr. McDowell closed the literary exercises.

Following the orations came the promotion of the candidates to the various degrees of the University. As one by one the long line of graduates to the number of one hundred and twenty-four, from the Schools of Arts, Agriculture, Theology, Law and Medicine, filed by the college officers, one could not help thinking of the influence this University has in this country, sending out with a great heart-pulse wholesome blood into the social circulation — blood fully oxy-

genized with the pure truth of Him who promises to "guide into all truth."

In speaking of the promotion to degrees, I omitted mention of fifteen who were members of the School of All Sciences, of whom eight received the Ph. D., and seven the A. M., having pursued a required course of study and having passed examination before the faculty of the University.

TRUSTEES' RECEPTION AND MEETING.

After a pleasant interim, and a rest either at home, under the trees on the Common, or as guests of city friends, a large company gathered, about 8 o'clock in the evening, in the Wesleyan Hall and adjacent rooms to enjoy the Trustees' reception. The rooms were beautifully decorated with flags; an orchestra added to the melody of the hum of conversation, and well-laden tables kept the gentlemen busy seeing to the wants of the ladies — of course. The Trustees and their ladies received cordially their many guests, and the hours passed quickly in social pleasures. All voted the day another to be added to the list of successful Commencements.

On the morning of Wednesday the Trustees met, but by reason of a legal technicality were unable to effect their annual business. However, after the manner of many reporters, I may tell you what they did, although their meeting is yet to come. They ratified all the actions that relate to the purchase and remodeling of the new property on Somerset Street, where on the crest of Beacon Hill they have bought the church in which Dr. Neale used to preach. Here are to be the offices and recitation rooms of the College of Liberal Arts; the property, however, ultimately to be sold to the College of Law, for which its nearness to the State House and the law business of the city especially fits it. On this property the college will spend nearly \$100,000.

While speaking of new quarters, one must not forget the elegant building just purchased by the New England Conservatory of Music, where accommodations for five hundred students, with music halls and libraries and all other conveniences on an extensive scale, will be open to the members of the University College of Music.

Besides these property transactions, the Trustees have added to the faculty Rev. W. E. Huntington, S. T. B., Ph. D., as Dean of the College of Liberal Arts; Dr. Lindsay retiring to devote all his time to his exegesis professorship in the School of Theology, thus strengthening that faculty. A unanimous vote calls Rev. E. M. Smith, A. M. — a graduate of Kent's Hill and of Wesleyan University, a very popular tutor in his Alma Mater, and an equally popular pastor in the New England Southern Conference, with the arduous task of rendering the church in the arousing again of the old enthusiasm upon this subject of Christian education throughout the denomination.

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To all these attractions are added the sixty-four \$100 scholarships named after the honored Isaac Rich, by means of which a careful student can reduce his yearly expenses to a minimum — not more than \$200 to \$250, including his board; and if he lives at home, the expenses are near to nothing.

Now, at the close of these anniversaries of 1882, let every Methodist family in New England say, with President Warren, "Vivat Universitas;" and let these Methodist fathers and mothers make their words deeds by sending their sons and daughters to this worthy institution. Then because they have labored, may all truly pray after the habit of the old Romans — Boston University, "may it be good, fortunate and favored!"

WILLIAM INGRAHAM HAVEN.

KENT'S HILL.

Each of our New England Conference seminaries has some special attraction in its site and the scenery it commands. Excellent taste has been shown in their location, as well as eminent wisdom. They are not only readily reached from every point of the compass, but they are charmingly situated, and become the perennial joy of all their intellectual sons and daughters. When we are visiting either of them, we are quite disposed to yield to it the palm, and hold to this one as the finest site — until we visit another. But what fair height in the land, surrounded by more ravishing views, can be found than the site of the Wesleyan Seminary and Young Ladies' College, venerable in years, but fresh in its vigor and loveliness, on Kent's Hill, in the old Maine township of Readfield? It is back some four miles from the railroad, fortunately, over the rolling hills in sight of the many fair sheets of water that would be called lakes in Europe. From the tower on the summit of one of our finest academic buildings — Bearse Hall — almost a perfect girdle of these fair lakelets can be seen, a portion supplying water for the Androscoggin, and a part for the Kennebec. Beyond the intervening valley, in the far distance, a circle of high blue hills bounds the horizon. Here for more than fifty years, founded by a noble, generous, wise, hard-working man, who, although not

liberally educated himself, was earnestly desirous of proffering sound learning under Christian auspices to the rising generation, this very popular and useful school has been accomplishing its benign work. Some thirty thousand young persons of both sexes have been, for a longer or a shorter period, within its halls, enjoying its training. Bishops of the church, presidents of colleges, editors, leading ministers, lawyers, physicians, legislators, men of large business, and women who have made their culture a wide blessing in society and in their own homes, have been faithfully taught here, and received their first inspiration to a high and holy ambition and a useful life. Let wise men think of this when planning to make their fortunes bless the world, and not to communicate with him.

— Mrs. Ellen T. H. Harvey, formerly a preceptor at Wilbraham, and an often correspondent of Zion's Herald, sails for New York, for a year's sojourn and tour over Europe. We heartily wish our friends a prosperous and grateful trip and a safe return to the best land, after all, upon which the sea.

— The Reading (Pa.) *Daily Eagle* reports Rev. H. A. Cleveland's oration, delivered on Recitation Day, in Music Hall, before 1,800 people. The reporter says the speaker held the unbroken attention of the audience for an hour and a quarter, in "one of the most eloquent orations heard in Reading for a long time."

ZION'S HERALD, WEDNESDAY, JUNE 14, 1882.

G. P. Putnam's Sons publish in a neat form the "Papers and Proceedings of the National Association for the Protection of the Slave." These papers were read at the late meeting held in New York city, last January. The writers are such well-known and able professional experts as Dr. Nathan Allen, Dr. C. L. Dana, Dr. E. C. Seguin, and Dr. J. C. Shaw. The subjects treated are all practical and of immediate interest. They will be read with profit both by the general student in social science and by the attendant and guardians of the unfortunate, de-minated inmates of our hospitals.

R. H. Curran & Co. have published a very fine portrait of the poet Longfellow. The artist proof on India paper, which is before us as we write, gives one of the best representations of the grand head, the snowy hair and beard, and those peculiarly expressive eyes, as Mr. Longfellow has appeared to us in later years, that we have seen. The execution is equal to the perfection of the likeness, and altogether it makes a very satisfactory picture of one of the noblest and best-educated men of his generation.

Dr. Lowrey, editor of *Divine Life*, sends us sometimes thoughts on "Spiritual Camp-meetings," which we publish in another column. The article is in harmony with the theme so strongly advocated in his monthly — a work worthy of general circulation.

The July number of *Divine Life* is the beginning of a new volume, and is the favorite time for fresh subscriptions. Dr. Lowrey's address is at the Book Rooms, 805 Broadway, New York.

Rev. George M. Jeffreys writes from Conception, South America, April 23:

"The Herald reaches me regularly, and is like a messenger of joy to us. Our work is on the advance. Some months since we opened regular preaching services. The people interested in the topic of missions and Sunday services brought out a bitter opposition to our schools, yet the schools are in a better and stronger condition now than ever. Some of our workers have suffered from severe illness by reason of over-work. They are now convalescent."

Macmillan & Co., London and New York, issue in a handsome large quarto pamphlet, the well-known classic of natural history — "Wanderings in South America," by Charles Waterton, with its 100 illustrations, and with biographical introduction and explanatory index by Rev. J. G. Wood. It affords for an English sixpence (twelve and a half cents) most entertaining and instructive volume for the family, originally costing, when published, several dollars.

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New England Seminary at Pennington, N. J., has its annual exercises this month, extending from the 25th to the 29th. Rev. Dr. J. Lewis preaches the Baccalaureate, and Prof. J. D. Miller addresses the young men. Ex-Gov. Newell is the orator of the literary society, and a variety of attractive exercises by the students, in addition to examinations and prize contest, are to be had.

The Association of Collegiate Alumnae of Boston and vicinity, of which Mrs. J. F. Basford of Auburndale is president, has issued an instructive and practical circular upon "Physical Education," setting forth the plans for obtaining this in the various colleges where ladies are trained, giving the chief occasions of poor health in student life, with valuable sanitary suggestions and plans for securing physical exercise. We trust it will reach the hands of many thousands of parents, teachers and young women?

The *Unitarian Review*, for June, has a very sensible and suggestive paper, by Rev. John C. Kimball, upon the "Church as a Monitor between the Different Classes of Society," which, like an almanac, is calculated for other latitudes besides its own. The other articles are "Kant and his Critics;" "On the Worship of the Natural;" (which is not a worship of nature by any means, but a wholesome essay upon American man); "The Moral World;" "Spirit;" "Living Hand to Mouth" (full of excellent advice by Dr. Rufus Ellis), and ample editorial miscellany.

— Walking along Boylston Street, we happened to lift our eyes and were challenged by a sign with this "strange device" — "religious goods!" "What in the world can these be?" we involuntarily said. Looking into the window, the question was at once answered. They were wooden or plaster images of our Lord, crosses, vases with the divine Child, and altar ornaments. Possibly these may be called properly enough, "religious goods," but the use of some of them seems far from deserving such an appellation in a Protestant vocabulary. The sight of them would have made a Boston Puritan of the 17th century groan over the starting evidences of papal idolatry. But perhaps these are only aesthetic ornaments now!

— The American Bible Society proposes a fresh effort to supply a copy of the Holy Scriptures to all the destitute families of the United States. This is the fourth time the work has been attempted. In 1829, in 1856, and in 1866, this work was prosecuted. At the first date the population of the country was only 12,866,000; now it has reached 53,000,000. The present work is a stupendous one. It is to be effected through local agencies and special collectors. The enormous and constant immigration to our shores makes this work one of great importance. It should awaken the sympathies and hearty co-operation of all Christians of every denomination. The nature, necessity, plans and motives of this work are set forth in a widely distributed circular, prepared by the secretaries of the Bible House.

— Dr. McCabe writes in a note on the train: "—

"Your Washington correspondent is correct in his statement that the Metropolitan Church is free from debt; but he does not tell you that the amount is \$7,000,000, and has been transferred to me. The time for rejoicing is hardly yet come. I have \$10,000 yet to receive beyond all my subscriptions. Let me have the aid of every pastor. The loss of this church and its members is a great calamity. It is out of peril now, but not so far the perfect goal to hand that subscriptions are welcome, from one dollar to one thousand, to help pay the balance of \$16,000. The notes fall due on June 23. Please send money by draft, check or postal order, to 184 1/2 Street, Chicago."

We shall publish his "appeal" next week.

— The sensation of the hour in the social circles of this vicinity is the brilliant anonymous work of fiction published by Osgood & Co. under the title of "The Reverend Idol." It is now an open secret that the writer is the daughter of a respected member of the New England Conference, lately deceased. Friends have long expected the issuance of some work from her hand; she has other valuable manuscripts in process of writing. We trust the remarkable success of this volume will secure to the public the early enjoyment of the others.

— We have received a copy of the Catalogue of Emory College, Oxford, Ga., of which Rev. Atticus G. Haygood, D. D., is president. The institution is enjoying great prosperity. It has received a hundred thousand dollars from Mr. Seney, and stands upon a new era with the assured prospect of great success and usefulness. It is not a matter of surprise that its able and popular president felt unable to throw off its claims upon him, even for the life-long and honorable office of a bishop of his church. It had 214 students last year in all its classes. We wish for it the highest prosperity.

— Bishop Simpson made a short visit in Boston, delivering an excellent Baccalaureate discourse before the students of Lasell Seminary, at Auburndale, on Sabbath morning. He addressed the Preachers' Meeting on Monday, giving very welcome intelligence of the present and improving condition of the health of Bishops Bowman and Foss. The Bishop seems to be in good health and in his usual strength, but is evidently bearing too serious burdens for his age. The Church must be merciful in her demands upon him, or she will hurry to conclusion his invaluable services.

— Dr. Haygood in a graceful paragraph takes leave of the editorial chair of the *Western Christian Advocate*, Macon, Ga., and Rev. W. H. Potter, in a few modest words, assumes its responsibilities. Success to the new worker in this responsible field! May the absence of his predecessor never be felt!

— A very spirited and useful annual meeting of the Worcester County Sunday-school Convention of the M. E. Church was held last week at Grace Church, under the presidency of Mr. Ira G. Blake. Dr. D. H. Els, pastor of Grace Church, gave a warm address of welcome. Dr. C. S. Rogers, of Trinity Church, made a "live" and practical speech upon the quickening topic, "The Live Sunday-school." Mr. N. S. Davis and Rev. J. R. Cushing made suggestive addresses upon "The Teacher's Preparation." Rev. J. M. Avann has a thoughtful essay upon the "Relation of the M. E. Church to the M. E. Sunday-school." President Blake made a very encouraging report of the year, of the usefulness of these denominational conventions, of the happy effect upon schools and churches of giving earnest attention to the children, and the possibility of securing their attendance upon preaching. After ample refreshments in the vestry, Miss Hakes gave an address upon "Primary Class Work." The question box was opened, and answered by several persons, awaking much interest. Principal Roe of the High School made some sharp criticisms upon the modern Sunday-school, and Rev. W. P. Ray spoke earnestly and clearly upon "Children's Classes and Meetings." It must have been good to be there.

H. C. GRATON, Cor. Sec. and Treas.

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A. B. RUSSELL.

In the New England Conference Minutes, West Springfield membership should read 113, instead of 13.

Benevolent collections not reported: Central Church, Lowell, Domestic Mission, \$15; Church Aid, \$18, Waltham, Church Extension Society, \$20. J. NEAL, Statistical Sec.

WINTHROP ST. M. E. CHURCH.

Every life has its trials, and this is as true of organizations as of individuals. This church, which for nearly half a century has been an honor to Methodism, germinates in all Christian benevolences, commanding the best pulpit talent of the Conference, seldom going outside for its supply, true to all moral reforms, has fallen upon troublous times, for which it is not wholly responsible. A few years since, its edifice was burned. When the present building was being erected, a withdrawal of about eighty members occurred, taking with them several thousand dollars of subscriptions, crippling the enterprise in a way from which it has never recovered. Of the causes of this division I know nothing, beyond the fact that we are suffering. There was no way but to go forward, and thus a heavy debt was contracted, which now amounts to \$22,500 and an arrearage of interest of a thousand dollars. More than two-thirds of the officers and burden-bearers have died, or have lost their property so as to be unable to aid as they have heretofore been accustomed to. These circumstances, with their attendant discouragements, have kept away many good families from public worship with the church, and driven some to other denominations. The number of burden-bearers has thus been lessened, and discouragement has deepened into hopelessness as to their ability to keep up the charge.

The property cost about \$65,000, in which the society has an equity of at least \$42,000; yet if the church is sold, it will not probably bring as much as the indebtedness. It ought not to be sold. We cannot afford to sacrifice more than \$40,000 and lose one of our best churches and a root-hold of more than forty years' growth in one of the most flourishing parts of Boston. A specially interesting missionary concert was held in the evening.

The pastor of the First Church addressed the children at Flint Street in the afternoon. There was also a concert there in the evening.

Fitchburg. — Dr. Dorchester made a fine impression on his first visit as presiding elder. He found all departments of the church improving. There has been a net increase of 27 to the membership since Dr. Twombly began his pastorate. June 4, four were baptized and ten were received in full. A specially interesting missionary concert was held in the evening.

Bar Harbor. — The indefatigable pastor, Brother Mooers, is pushing things with his accustomed zeal. The new parsonage is now being plastered, and the church is being boarded in. A grand chance to help the cause of God and Methodism is now presented. Send

am sure we have no church in Boston where men have borne heavier burdens for Methodism or been more loyal than here. This is an excellent society, and has a fine Sunday-school. We are splendidly situated in the best place for a church I have yet seen in the Highlands, near enough to the principal lines of street cars to be convenient, and yet far enough to avoid their noise, on high ground, in a beautiful neighborhood. Next Sabbath, June 18, a heroic effort will be made to pay this crushing debt. It cannot be done by the society alone. May we not have a helping hand in this time of imminent peril? The bank does not want the property, but our society feels compelled to give it up unless the supreme effort is successful. The bank will make an addition to its cottage. Mrs. Osborne, of Peabody, is erecting a neat little cottage. John Swett, of Lynn, is building a cottage on Lee Park. At the "Retreat," houses are being built by Mrs. Shepard of Manchester, N. H., and by Mr. Loud of Chelsea; the latter will cost \$2,000. A hotel is also going up at the same place. W.

Lawrence. — A very interesting programme was successfully carried out on Children's Day at Parker St. M. E. Church. The church was full at the morning and evening services, and a large advance was made in the collection for the Children's Fund.

V. A. COOPER.

WOMAN'S HOME MISSIONARY SOCIETY.

The first public meeting of the Woman's Home Missionary Society was held in the vestry of the Bromfield Street Church, on Monday, June 5, at 2 o'clock. Brother V. A. Cooper opened the meeting. The president, Mrs. S. B. Holway, presided, following in prayer.

The recording secretary, Mrs. Edward Johnson, of Lynn, was then called upon to give her report. She spoke of the work which has been accomplished the past year and of the interest manifested.

Mrs. H. C. Graton, corresponding secretary and treasurer, gave her report.

The number of auxiliaries formed during the past year is five, and the money which has been forwarded to the executive committee, or corresponding secretary of the parent society, Mrs. A. R. Clark, is \$208.50, and Rev. S. L. Gracey

has given a sum for the same. The Society seems to be in good health and in its usual strength, but is evidently bearing too serious burdens for its age. The Church must be merciful in her demands upon him, or she will hurry to conclusion his invaluable services.

— Dr. Haygood in a graceful paragraph leaves off the editorial chair of the *Western Christian Advocate*, Macon, Ga., and Rev. W. H. Potter, in a few modest words,

assumes its responsibilities. Success to the new worker in this responsible field!

May the absence of his predecessor never be felt!

— We have received a copy of the Catalogue of Emory College, Oxford, Ga., of which Rev. Atticus G. Haygood, D. D., is president. The institution is enjoying great prosperity. It has received a hundred thousand dollars from Mr. Seney, and stands upon a new era with the assured prospect of great success and usefulness. It is not a matter of surprise that its able and popular president felt unable to throw off its claims upon him, even for the life-long and honorable office of a bishop of his church. It had 214 students last year in all its classes. We wish for it the highest prosperity.

— Bishop Simpson made a short visit in Boston, delivering an excellent Baccalaureate discourse before the students of Lasell Seminary, at Auburndale, on Sabbath morning. He addressed the Preachers' Meeting on Monday, giving very welcome intelligence of the present and improving condition of the health of Bishops Bowman and Foss. The Bishop seems to be in good health and in his usual strength, but is evidently bearing too serious burdens for his age. The Church must be merciful in her demands upon him, or she will hurry to conclusion his invaluable services.

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— Bishop Simpson made

The Family.

WAIT FOR ME BY THE RIVER.

BY REV. MARK TRAFFON, D. D.

Wait for me by the river, my darling wife and true,
My sun is swiftly sinking, and I soon shall follow you;
I'm sure I cannot wish prolonged my journey here alone,
When I shall miss the cheering light which from your eyes has shone.
So oft you've watched and waited, when the hours were running late,
Listening for the well-known step, the click of the lawn gate;
My weary heart was strengthened, I forgot the sleet and rain,
When I saw the window lighted, and your smile behind the pane.
How many nights together we watched the sufferer's bed,
And watched the ebb of life's dull tide, when all of hope had fled;
My fainting heart was stronger by your patient faith and trust;
You hung upon His mighty Arm—the holy, good and just.
They wait your coming, mother, on the river's farther shore,
They stretch their arms to clasp you, as you are passing o'er;
The trio we saw enter the river long ago—
You'll see their smiling faces, and their robes as white as snow.

I wonder if you'll know them among the happy throng—
Or seems the time to those above, as to us here, so long?
Or do they change in that fair land, as we are changing here?
Or grows the child from infancy to manhood year by year?

There's one in her young motherhood—her form you will recall,
She's only in an angel state—she has not changed at all;
But should the bairns not know you among the angel throng,
Then hum, as you so oft have done, their well-known cradle-song.

But wait just by the river, that I, when passing through,
May catch the smile of other days—be welcomed first by you;
For here I could not wish to stay—a stranger and alone—
When quenched the light of those fond eyes which once upon me shone.

AFTER THE STORM.

BY REV. MARK TRAFFON, D. D.

Now that it is all over, I sit down among the ruins of my shattered life, to try to recall something of the beautiful vision, as, rent and distorted, it floats away on the wild cyclone that has swept over my home. I have no right nor desire to pour the bitterness of my grief upon the public ear, but it is due to her voice, as best I can, some of the excellency of her modest and retiring virtues and rare qualities which for so many years have shed such brilliant light upon her pathway. To me there is mournful pleasure in the task and a relief to my burdened heart.

"She, for I know not yet her name in heaven," was born in Whitedale, a town adjoining Pittston, Me., Aug. 18, 1809, from which town her parents removed to Pittston in her early infancy, and there she grew to her beautiful young womanhood. Her father, Rev. David Young, was a popular and successful local preacher for half a century. Her mother, Sarah Colburn, a native of Pittston, was a woman of strong sense, of beautiful person, and sound piet. A wonderful gift of speech was hers. When "Aunt Sally," as she was always familiarly called, rose to speak at the close of a sermon, as was the custom in those times, every ear was attuned, every eye was fastened upon her, and an irresistible power fell upon the assembly, and tears, and sobs, and hallofahs attested the power of her words.

This home was a Christian home. There peace, and harmony, and love held gentle and moulding sway. Hospitality was dispensed without grudging—always an open door and open hearts. Happy the weary itinerant who in the storms of winter or the burning heat of summer could reach with his tired steed the house of "Uncle David," where a hearty welcome and lavish entertainment awaited him!

And so from her childhood my beloved wife was accustomed to the presence and religious exercises of the Methodist preachers, and cherished a care for them which she retained to the last. The old house is still, but the occupants of those old times are all gone. In such a home she received her early religious training. At an early period in her life she gave her heart, with no mental reservation, to Christ, and became, what she was to the last, a consistent Christian. The doctrines of the Methodist Episcopal Church, as expounded by the Methodist preachers, she embraced wholly and heartily, and the church of her father and mother was her first and last choice. To its interests she gave the strength of her noble life for over sixty years.

In the village school she received her first mental training, and then entered the high school at Brunswick, finding a home in the family of her cousin, the late Professor Smith of Bowdoin College. When she left school she taught the district summer schools in the neighborhood and adjacent towns for some time. In this work she delighted, attracting the young people and children to her by that wonderful sympathy and love which were marked features in her character.

Thus she grew and developed into the full bloom of womanly beauty. That such a person should be widely known and esteemed, is not singular, and that she should receive many very eligible matrimonial proposals, would be natural. But she declined them all, to the great surprise of her friends. She waited her destiny. Her future was in the power of the invisible Disposer of earthly events. Her life-work

was arranged by One who sees the end from the beginning of all things.

When I had been four years in the itinerant ministry, I first met my future wife. A year after, we were married, June 29, 1836, and through all these forty-six years she has been all that a minister's wife should be. She enjoyed the mode of life God had prepared for her. Never a complaint or murmur passed her lips. A little before she left me, she looked into my eyes, as I sat by her couch, and said, "We have had a long and good life together; and here I record it to her honor, that if I am anything, or have anything, or have accomplished anything, I owe it, under God, to my estimable and now sainted wife. She not only never hindered, but helped.

Our silver wedding passed unnoticed, except by ourselves, as we had just then moved to Albany among entire strangers, and so said nothing of it. But we often spoke of our golden wedding, which I hope we may celebrate together in the city of gold above. Sad and lonely enough is my home now that her cheerful presence no longer creates its charm. I am thankful for the sympathy of friends, for the many kind letters coming from them, but such grateful ministrations cannot restore the irreparable loss. That she lived past the common allotted age; that her life has been a success; that she was beloved by all who knew her, and most ardently by those most intimate with her; that she enjoyed all the comforts which untiring care and ardent affection could command, does not mitigate our suffering or restore the lost. We did all that medical skill and tender care could do—in vain. Could the nature of her malady have been known two years since, when her sufferings began, nothing could have saved her. After one terrible paroxysm about 2 P. M., she gradually sank, her children all around her, I (Ah me!) holding the wasted hand which she, forty-six years ago, placed so lovingly in mine, until 1 o'clock in the morning, when, without a struggle, or gasp even, she was gone. (read the 31st chapter of Proverbs).

Hers was a busy life, never unemployed, never triflingly employed. She had a fine taste for art, but it meant to her good sense something more than show and glitter. With her life was too short to spend in the study of the aesthetic beauties of a miserable sun-downer or the poise of an ancient statue. She had ambition, but it was to discharge her duties as a wife, a mother, a member of society, rather than to pour from the platform prosy platitudes, or be jostled at the polls with a ballot in hand. She discussed the question, "What shall we do with our girls?" or "What shall we do with this boy?" by carefully training them herself; and the children gathered about her dying couch, thanked God for such a mother.

I must stop. The light of my home is extinguished; my earthly hopes are dead. My many friends write me kind letters, but I never realized how empty and powerless are the words I have so often addressed to bereaved hearts. How empty seems my house! I wand'r about my garden, and look up, but that face which through the window always smiled an approval, is absent. I have no heart to do more; she can no more take pleasure in these swelling buds and opening blossoms; the life of all this is gone.

But she is at rest. Her labor, her care, her physical agony, are over. No more weary days, no more long nights of feverish restlessness—all is peace! I try to be resigned to the will of our Father in heaven. He gave; I thank Him for the gift. He has resumed it; I submit.

this almost unbearable misfortune will be shared largely by all your friends with your dear wife in Albany."

In all church enterprises she was in the front rank, not sparing strength, or comfort, or ease. She lived to do good in her line—a sacrifice for others. How cheerfully she always received her callers! How readily she responded to calls for charity! How warm her heart, how open her hand! She was never so happy as when adding to the happiness of others. In one of my last talks with her, she said, "When I am dead (Ah me!), have an examination, to ascertain my malady. It may do somebody some good." Oh yes, unselfish darling—valorous in life, vicarious in death!

She was a marvel in what is so little thought of in these degenerate times—domestic arts. What a home has been that of mine and my children! How much she made of a little! She had been taught by a wonderful mother the art of housekeeping and cuisine; that good mother, in her unlightened condition, regarding that as peculiarly a womanly function. How neat in person, how tidy her children! Her eye (Alas! that it should be closed) took in her entire house. No matter how excellent the help she might happen to have, her eye was in the culinary department. The richest of earth's blessings have surrounded one from birth. The sole inheritance of the other was a name loaded with disgrace, yet he has made it bright and honored by countless deeds of love and mercy.

One day, as they sat on the bank of the river fishing, Edward said reflectively—

"I'm fourteen to-day—old enough to earn my living. Grandmother is poor. She can't afford to feed and clothe me any longer. I wish some one would hire me to work."

"Father wants a boy in his office, returned Aaron. "He's awful particular, and you'd just suit him. I'll ask him to take you. He'll pay you well, I know."

"Thank you; that would be splendid," with a suddenly brightening face.

That evening, when Mr. Denning laid down his newspaper, Aaron said: —

"I can tell you, father, of a tip-top boy for your office."

"What is his name?" asked Mr. Denning with interest.

"Edward Shipman. There is not a brighter, more trusty boy in town than he."

"Whose son is he?"

"David Shipman's, but he isn't—"

"I will not have a son of David Shipman in my office. I know the whole Shipman family throughout, root and branch. No good can come from that race."

"Like father, like son."

"But, mamma," said Minnie, looking grave but determined, "I shall have to wear this dress, because my only other white one that is clean, is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," the mamma said, with an equally determined face.

"But you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've got to wear it, you see," said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you for wearing that broad blue sash?"

"Well, mamma, you know it is the only one that matches nicely with this dress and these stockings; and things ought to match."

"Yes, and why must the stockings be worn?"

"Oh, well," said Minnie, catching an end of the sash and twisting it. "I suppose I could wear other stockings, but I thought with my nice new slippers these would look the prettiest, and I didn't think that you would care."

"Does it seem to you that 'nice new slippers' that were bought only to wear in the house, are the proper things for lawn parties?"

"No; but I had to put them on. My dress has the ugliest, greatest nail-sticks in the world; I could hardly walk around last night, so, of course, I had to put on the slippers."

"Yes, and why must the stockings be worn?"

"Oh, well," said Minnie, catching an end of the sash and twisting it. "I suppose I could wear other stockings, but I thought with my nice new slippers these would look the prettiest, and I didn't think that you would care."

"Edward is not to blame for his father's crimes. You have never seen him, I believe you wouldn't know him, if you met him in the street."

"Don't wish to," emphatically.

"If every one should condemn Ed in this way, he would stand a good chance to be driven into ruin," replied Aaron reproachfully.

The color mounted into Edward's face. He well understood the real reason.

Next the day Aaron reluctantly informed Edward of his father's decision.

It was a sad fact that she had never heard of the dress that was too tight, or of the nails in the high-buttoned kid boots, until this moment. Could it be possible that her little daughter was tempted, by her desire to appear in fine, new clothes at the party?

There is nothing for you to wear, my daughter. I suppose you would not like to wear my very old clothes, and you say your other little clothes, are too tight and the nails in your kid boots will hurt your feet. So, of course, you will have to stay at home. If I had heard of this before, I could have altered the dress and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie very red. "I can't tell you, mamma," she said, turning away. "They are not very comfortable, and I can't stand them."

"No, daughter, I cannot allow you to stand it. You know I do not wish you to dress so that you can hardly breathe," nor wear shoes in which you can hardly walk around."

"I see nothing for you to do but to remain at home."

She was chiding Miss Minnie for her foolishness in carrying a parasol, while Miss Brown said it was useless and a piece of affectation.

"Never a parasol," she said. "No, replied Miss Moore, "people on the shady side of life have no use for them."

"... No woman is worth looking at after thirty," said young Mrs. A., a bride with all the arrogant youthfulness of twenty-one summers. "Quite true, my dear," answered Lady D., a very pretty woman some ten or fifteen years older; "nor worth listening to before five."

... A countrywoman presents herself in a photographic studio. "I have come, sir, to have a picture of my poor dear husband made. He died three months ago." "Very little to do with a man, very well," said the young woman.

"Lady, no, I am a widow, and never had a husband," said the young woman.

"... Disappointment. An ingenious tramp, thinking to wring tears and money assistance from the stonied hearts with new science, goes in an experimental trial recently. He is a man of middle age, in an unfortunate condition, and asked if he might be allowed to go to the great fair in New York. The lady, not less amus'd than surprised, said, "Certainly." He went out, and getting down on all fours commenced on the fashion of Nebuchadnezzar, apparently not enjoying the diet any more than that ancient sinner of old time. Presently the tramp's anxious eye caught sight of a servant-girl. He thought to himself, "This is the girl I have been looking for." He went up to her, and instantly responded, "Did you want me?" "Yes," he said. "What do you want?" "I have now a look of most expectation." "You may go into the back yard, if you want to; the grass is taller there."

... Disappointment. She is a widow, and never had a husband," said the young woman.

"... Gem of Thought.

... If you are seeking the comforts of religion rather than the glory of our Lord, you are on the wrong track. The Comforter directs us unsought in the path of duty.

... Resolved, That we, as Christian workers of Illinois, will join hands with the W. C. T. Union of the State, in its efforts to bring the entire moral force of the church to direct relations of antagonism to the liquor traffic through the ballot-box as a means of home protection.

... CONCERNING WOMEN.

A medical college for women has just been incorporated at Baltimore.

The fourteenth annual meeting of the New England Woman Suffrage Association was one of the best that has ever been held.

Alida C. Avery, M. D., of Denver, for six years professor of hygiene at Vassar College, has accepted the appointment of superintendent of hygiene for Colorado.

Mrs. Esther A. Cooley, of Brigham, Me., has received a commission from Gov. Plaisted to solemnize marriages, administer oaths and take acknowledgments of deeds.

Mrs. Samuel E. Sewall and Mrs. S. Parsons are revising the papers of Lydia Maria Child, and preparing them for the press. Mrs. Parsons is a niece of Mrs. Child.

The *Houstonian*, published at New Milford, Connecticut, has two ladies on the editorial staff, one of whom has several times taken charge of the paper and acted as managing editor three or four months at a time.

The Woman's Christian Temperance Union of Michigan, in State convention voted last week in favor of action looking toward woman suffrage, by 60 to 47, after a spirited and almost heated discussion.

The Woman Suffrage festival and banquet held on Wednesday evening, May 31, was a great success, and exceeded the most sanguine anticipations. The floor was crowded, and the galleries were filled with interested listeners.

A meeting of the Woman's Centenary Association was held in Boston, June 1. Mrs. Mary L. Draper presiding. Rev. Dr. A. J. Patterson spoke of the great regard which he had for the practical work of the women in the church, and recalled what had been lost to religion during all those ages when woman's voice was not heard in the church.

It is a proof of a change for the better in the tone of the community of Toronto towards women, and in women's own appreciation of their public responsibilities, when the year 1882 was ushered in by the hitherto almost unknown circumstance of women using their vote for school trustees.

Mrs. Shaw, of Boston, supports thirty-three kindergartens, at an expense of \$25,000 yearly. The industrial training of these schools gives poor and crippled children an opportunity to live decently and a good wage besides keeping them from crime. In New York it is said the commitments for crime have diminished twenty-five per cent. in five years, a fact which is attributed to the children's aid society.

A convention of women ministers was held at Hollis Street Church, in Boston, June 1, Mrs. Julia Ward Howe presiding.

Addresses in earnest advocacy of women's work in the ministry were made by Rev. Mrs. S. M. Perkins of Keene, Mrs. C. M. Bisbee of Dorchester, Mrs. A. C. Bowles of Abington, Mrs. E. M. Bruce of Maplewood, Miss A. H. Shaw of East Dennis, Mrs. Margaret Hayes of Fairfield, Miss Louise Baker of Nantucket, and Mrs. James of Franklin. It was resolved to form a permanent organization.

HO! EVERY ONE THAT THIRSTETH.

BY A. B.

Ho! every one that thirsteth;
Ho! to the waters come;
And he that hath no money
Is bidden still to come.

Come, buy and eat the honey;

Oh, thou, in time be wise;

Here's milk without your money,

And wine without a price.

Why toil with useless labor

Till work-day hours are fled?

Why all your substance spending?

For that which is not bread?

Farm and Garden.**HINTS ABOUT WORK.**

Called from the American Agriculturist for June.]

WHAT CAN BE SOWN IN JUNE.

Those who have a time of "making garden" in early spring, and doing up the sowing all at once, do not get the greatest good from their gardens. There are many vegetables, of which the season can be greatly prolonged by making successive sowings. A striking example of this is the corn, which, by judicious sowings, may be had every day until frost stops its growth. In many localities the most thoroughly tropical plants, such as Lima beans, okra, and the melons, do better if put in now than if sown earlier. For succession, after the first sowing, to be used as beans (greens), cucumbers, and other pickle plants, carrots, Kohl Rabi, and Salsify are among those that may still be sown and make a crop before frost arrives.

CENTRAL CHURCH. — Bro. Edson is moving for the payment of an old debt of about \$600. The weekly-offering plan has been adopted to meet as much of the current expenses as are not met by the pew rents. The Sunday-school at Hopewell has been reorganized and is doing very well. Seven have been received on probation. Two members have been received by letter and four removed.

GRACE CHURCH. — Bro. Hall reports a number of penitents and three new probationers, with a good interest generally. The subscriptions for the debt are being collected — \$2,700 having been paid recently.

SOUTH MIDDLEBoro. — The people are delighted with their new pastor, Bro. S. Snow, and are seeking that he may be delighted with them. Additions have been made to the parsonage furniture, and an effort will be made to increase the support.

WEST SANDWICH. — Here, too, the people believe the Bishop has done a good thing for them. Kindest attentions have been lavished upon Sister Lamson since her arrival with her babe. There is good interest in all the services.

SANDWICH. — Bro. Adams has taken hold of his new work in his usual practical way, and all are pleased. He will do some work at Greenville and in the east part of the town. The whole outlook is encouraging.

THE LAWN IN SUMMER. — In the spring months, when there are frequent showers, and the grass is in rapid growth, the lawn-mower may be used as often as once a week with decided benefit. But in our climate, with its extremes and uncertainties, such fixed rules as "mow once a week," will lead to trouble, if followed. With the first drench the grass on the lawn shows a diminished growth, and is often really at a stand-still. At such times, nothing worse can be done to the grass than to cut it. All that there is above ground is needed to sustain the root, and incidentally to shade the surface. In the treatment of the lawn, as in all other gardening operations, some thought should be given to the present condition of the plants, and the object to be gained by any operation. The kind of grass varies the time of frequency of cutting. A fine, short, soft grass, like fescue, ryegrass or blue-grass, may be kept pretty short. But many front yards and lawns have a timothy or herbage grass, and if this is allowed to grow eight to twelve inches high and then cut, it will leave a woody stubble, and if dry weather prevails, it will be a long time before a new growth from the roots comes up, the plot in the meantime having the appearance of a burned-over stubble, or a dry stubble at best.

TREATMENT OF BONES. — Bones accumulate on every farm, and about them will bring out many more than one would expect to find. When properly treated, they furnish very valuable food for growing plants. Whole bones, as they are thrown out from the kitchen, are so slowly decomposed, that they are of little use, unless applied very largely. They need to be broken up or made fine in some way, that the large amount of phosphoric acid, etc., contained in them may be available. It is not practicable for ordinary farmers to have bone-mills, and mix them with manure as the ashes of the hearth moist enough so the soil will "eat" them, and render the bones soft. The bones thus treated will crumble to fine pieces when dried, and are ready to be spread upon the land. Every farmer should see that all bones are made into a valuable home-made fertilizer.

VERMONT. — The Montpelier District Preachers' Association has just closed a very pleasant and successful meeting at Barre. Twenty brethren were present the first day; the following is a condensed report of the meeting kindly furnished us by Bro. J. R. Bartlett: —

The Montpelier District Ministerial Association held its first meeting for the current Conference year, June 1 and 2, at Barre, Vt. The meeting opened on Thursday at 9 a.m., H. A. Spencer, the presiding elder, in the chair. John Currier, of the New Hampshire Conference, who was a pastor on Barre circuit in 1840 and '41, conducted the religious exercises, and the organization was then effected by the choice of J. O. Sherburne as secretary for the current year. The place of holding the next session was fixed at Randolph, Vt., and H. F. Forrest, J. O. Sherburne and H. A. Spencer were appointed as the committee on programme and to fix the time of the meeting. The order of exercises for this meeting was to make the preachers severally responsible for the occupation of stated hours, and the plan was made a success, by "instant in prayer" the committee and children, who were invited to pray in secret.

At 12 o'clock the service began, and class-meeting, he was always ready to bear a faithful testimony to what Jesus had done for and in him. He was a kind and devoted husband, tender and affectionate. He leaves a loving and affected wife, two little children, and one step-daughter to mourn his early departure. His situation prevented his enjoying all the privileges of the other members.

He died in Bethel, Me., April 2, 1882, aged 41 years, 5 months.

MRS. SAMUEL L. BEAN. — Mrs. Bean died at Neponset, members of Appleton M. E. Church — April 2, 1882, JOSUHA WITHAM, Jr., 15, 1881; EDGAR DELANO, Sept. 1881; MARY BUCK; Nov. 5, 1881; ANNIE GRIFITH.

These all died in faith, having ardently loved the church. Sister Mary Buck was the mother of Rev. C. H. Buck, of the N. Y. East Conference, and for many years a mother in Israel to our church here.

E. W. V.

MRS. JULIA L. LOVEJOY. — Mrs. Lovejoy died at Prairie Centre, Johnson Co., Kan., Feb. 6, aged 70 years, lacking one month and 3 days.

The subject of this notice was born in Lebanon, N.H., excepting her relation to the Rev. C. H. Lovejoy, Sept. 7, 1834, sharing for nearly forty years the cares and privations of an itinerant life.

Emigrating to Kansas in 1855, her trials and sorrows amidst the scenes of war and strife, can scarcely be imagined. She was patriotic, her courage strong, and faith in God and the cause of right unwavering. She greatly excelled as a writer. Her article on "Women in the War" is a classic, and showed rare descriptive powers.

She was well educated, with an intellect of no common order, a devout mother, being "instant in prayer" for the comfort of her children, who were numerous, and in prayer for her.

She died away from home, having come to attend the dedication, but was taken sick shortly after arriving. When questioned during her illness as to her roadsteads for death, in faith, in God she was always answered that her deliverance seemed perfectly happy to the last, when without a struggle she gently passed away.

The funeral sermon was preached in our new church at Prairie Centre to a large congregation by the undersigned.

E. LEONARDSON.

MRS. EMELINE SMITH. — Mrs. Smith, wife of Joseph Smith, died in Barnstable, Jan. 12, 1882, aged 74 years and 5 months.

Sister Crowell was converted in early life, and joined the church, of which she remained a faithful and devoted member until her death. She had an experimental knowledge. The family altar service was to her a season of refreshing from the presence of the Lord.

When Brother Tyler was called to the pulpit, he said, "I am not worthy of the担当 of the privileges of the secretary. She felt the deprivation much, and yet she resigned herself cheerfully to the Master's will. Several times during the last few years she had been in a condition, so much greater was her zeal than her strength.

Her last service was a constant attendant upon the public means of grace, faithful in the performance of all her Christian duties, ever holding herself in readiness to do any service that might be required of her, and in the advancement of the Redeemer's kingdom. She was a woman of superb intelligence, strong convictions and of deep piety. She was an ardent lover of the truth, and a zealous worker for it. It is to her teacher that we owe the purity of holiness, of which she had an experimental knowledge. The family altar service was to her a season of refreshment from the presence of the Lord.

For seven years she continued a faithful disciple of the truth of Christ. Her experience was clear, deep, full, and convincing, characterized by firmness, prudence, zeal, unwavering integrity, and great love for Christ and the church. Her home was always open to all who sought her sympathy and comfort.

She left a glorious testimony in favor of the Christian religion which she professed, declaring that "Jesus was very precious to us that believed in him." It is to her that we owe the truth that our loss is her gain, and that she has gone from a life of usefulness and Christian service to her Master, and that she is now in the presence of the King of Glory.

She longed for Jesus to come and take her to himself, where she would be free from sorrow and pain; and after many days of patient suffering the spirit came: "Child, thy Father is come home." Her spirit was truly a meane of grace, and a blessing to all who mourned her loss.

PERRY DAVIS. — Nothing specially new here. As last year, this church is making slow but steady and sure gains. Perhaps the unconscious influence of the principal and some of his associates which leads so many Methodist pupils of the Normal School to attend the Congregational church.

BERKLEY. — A change in lines brings this charge to New Bedford district. Bro. Richard Burn is here for the third year. His people — many of them — live at a distance, yet the Sabbath congregations are good and the social meetings are pretty well sustained. They have a fine church, but are burdened with debt. They must have about \$300 from outside parties before Nov. 1, or suffer serious loss. The responsibility for contracting the debt is not upon

those who now bear the burden. Very great sacrifices have been made to save the property. Let them be helped.

TAUNTON, FIRST CHURCH. — The new year opens encouragingly. Bro. Galagher is well received. The Sabbath congregations are much larger and prayer-meetings are much better attended. The pews have rented better than last year, and nearly all appear willing to let "by-gones be by-gones" and make the best of things as they are.

OBITUARIES. — Bro. Frost enters upon his second year with every prospect of success.

H. A. S.

decorated with flowers and blossoming plants. Bro. Frost enters upon his second year with every prospect of success.

A. N. BOEUFISH.

When she saw the unmistakable signs that death had commenced, she asked her friends if she was dying, and when told that she was, she exclaimed, "Oh, I am so glad that death has come!" and then passed away to join the church triumphant. "Blessed are the dead which die in the Lord."

A. N. BOEUFISH.

Died, at the residence of his son-in-law, Rev. George S. Alexander, Monticello, Plattsburgh County, III., Feb. 2, 1882. Mrs. ABIGAIL GODFREY, widow of the 80th year of her age.

The deceased was born Sept. 30, 1802. Her maiden name was Sherman. She was married to Russell Godding in 1824, by whom she was raised and loved as a mother in Israel for many years. Her kind words often gave comfort to the writer in his innocent and pure character of the world.

It has been remarked of him, "No man can be said of Uncle William. Patiently, for weary months, he endured his sickness,

through his testimonies were expressions of unwavering faith — the last, of victory."

B. HYDE.

Mr. WILLIAM LEACH was born in Penobscot, Maine, March 2, 1807, and died in the same house in which was born Feb. 22, 1882.

He was married in 1832 to Miss Betsey Bray. Forty-eight years had they walked together, bearing the burdens and sorrows of life, and enjoying its pleasures. Mixed with their joyous moments were two of Methodists ministers (Rev. G. S. Alexander, of the Illinois Conference, and the other a member of the same Conference, name not known to the writer). Most G. was married to Lydia in 1833, and came from the East and settled near Philo, in Chittenden County, in 1837, where she has been known and loved mother. In 1841 Bro. Leach was converted and joined the Methodist Church. The even blending and harmony of the Christian character of the two made him a model Christian. His wife died in 1861, and he was a widower for twenty years.

He was a man of great personal worth.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 6.

The President has signed the Geneva Award Bill.

Ex-Secretary Blaine declines to enter the lists as Congressional candidate from Maine.

The iron strike in Cincinnati was made general yesterday, all the mills closing; in Chicago three hundred and fifty horse-shoers have struck; about fifteen hundred of the striking boiler-makers in New York have returned to work.

The two hundred and forty-fourth anniversary of the Ancient and Honorable Artillery Company was observed in this city yesterday. Rev. Mr. Bolles of Salem preached the sermon.

The Sultan has ordered the discontinuance of military preparations in Egypt; Arabi Bey will comply with his wishes.

In the Senate yesterday a report was made from the committee on that subject in favor of a constitutional amendment giving suffrage to women. The Army Appropriation bill was considered, and the amendments providing for the voluntary retirement of army officers after forty years' service, and their compulsory retirement at the age of sixty-four years were adopted. In the House bills were passed for the erection of public buildings at Concord, N. H., Pensacola, Florida, Brooklyn, N. Y., and at Marquette, Michigan. The aggregate amount appropriated was \$1,300,000.

Wednesday, June 7.

The late John B. Eldridge of Hartford left \$191,500 to be divided among six religious and educational institutions.

The Republicans carried the election in Oregon.

All work on the fortifications at Alexandria, Egypt, has been suspended by Arabi Pacha.

The third clause of the Irish Rebellion bill was passed in the British House of Commons yesterday by a vote of 82 to 29.

The Senate yesterday passed the Army Appropriation bill, including the compulsory retirement clause. A resolution was offered requesting the Post-office committee to inquire and report on the expediency of reducing the rate of postage on all letters to two cents, and on newspapers and other printed matter to one-half the present rate, and for increasing the rate on merchandise sent through the mails. In the House a bill was passed admitting, fine of duty, all imported goods intended for the Boston Exposition of 1883. Resolutions of respect for the memory of General Garibaldi were passed. The General Deficiency Appropriation bill was discussed in committee of the whole.

Thursday, June 8.

Thirteen students of Trinity College, at Hartford, Conn., have been fined by the court \$10 and costs each, for hazing.

Uruguay will hold a funeral service in memory of the late General Garibaldi. The family of the General have decided not to cremate his remains.

The Jefferson heirs and the present owner of Monticello oppose the removal of Jefferson's remains from Monticello to Washington.

The President has nominated Messrs. Wheeler, Hayes, Oliver, Garland, Ambler, Phelps, Porter, Underwood, and Kenner as Tariff commissioners.

A joint resolution deploring the death of General Garibaldi was passed in the Senate yesterday. The session was chiefly occupied with the District of Columbia Appropriation bill. The House was engaged (in committee of the whole) in discussing the General Deficiency Appropriation bill.

Friday, June 9.

Two more murders occurred in Ireland yesterday, the victim of one being a Galway landlady.

General Garibaldi's remains have been temporarily interred.

Michael Davitt, the Irish agitator, sails for New York to-day.

The Senate yesterday passed the District of Columbia Appropriation bill, and also passed a joint resolution appropriating \$10,000 for providing food for people made destitute in Mississippi by the late floods. The House passed the General Deficiency Appropriation bill, and took up, in committee of the whole, the Legislative, Executive and Judicial Appropriation bill.

Saturday, June 10.

Nearly a thousand passengers sailed from New York for Europe to-day.

The Senate session yesterday was devoted principally to the consideration of the Japanese Indemnity Fund bill. The House in committee of the whole disposed of forty of the one hundred pages of the Legislative, Executive and Judicial Appropriation bill, and at the evening session twenty-five pension bills were passed.

John Scott Russell, M. A., F. R. S., the famous English engineer, is dead. His age was 74 years.

Monday, June 12.

The House of Representatives further considered the Legislative, Executive and Judicial Appropriation bill in committee on Saturday. The Senate was not in session.

A compromise has been effected between the strikers and employers at Cincinnati, and all the iron mills in that region will resume operations to-day.

Memorial demonstrations in honor of Gen. Garibaldi occurred at Richmond, Va., Cincinnati, O., and several other places.

A riot has occurred between the hostile natives and Europeans in Alexandria, Egypt, several persons being killed and wounded. The English consul received a severe gun-shot wound, and the Greek consul and Italian vice-consul were also badly wounded. The disturbances, which continued five hours, were finally quelled by the Egyptian military.

Disastrous floods have occurred in the Fraser River valley, British Columbia.

RHODE ISLAND.

Rev. J. Mather has been very cordially received at Middletown, and is enjoying his charge very much.

Captain Cyrus Sturdivant, the "pioneer's friend," gave a temperance lecture in Asbury Church, May 30.

The Ladies' Aid Society of the Haven M. E. Church, East Providence, is active in efforts to enlarge the fund for the new church edifice so much needed. The latest move is the opening for the season of an ice-cream saloon, which promises to be a good investment.

Rev. Wm. H. Yeoman, of the African M. E. Church, delivered an able address on Decoration Day in Grace Church cemetery, Providence.

Several of the Methodist pastors in Providence and vicinity preached services appropriate to the decoration of

the graves in memory of the departed, brave, patriotic men.

A union memorial service, in which the pastors of the different churches in the town participated, was held in the Congregational Church, Bristol, May 28.

Rev. J. W. Hamilton, of the People's Church, Boston, lectured on temperature in Armory Hall, Westerly, June 1.

Rev. Sidney Dean preached in the Warren Methodist Church, Sunday, May 28, on "Heavenly Citizenship." Rev. D. A. Jordan, the pastor, was out of town.

Rev. J. H. Nutting, of Fall River, read a paper on "Sabbath Observance" before the Providence Methodist Preachers' Meeting, Monday, May 24, which led to considerable discussion.

Rev. D. A. Whedon, D. D., delivered an address in the rooms of the Y. M. C. A., Newport, Sunday evening, May 28.

The Home Mission Society of the Atteboro Methodist Church held an entertainment Tuesday evening, May 30, at which nearly 450 were present and about \$200 cleared.

The Young People's Literary Society of the Bristol Methodist Church held a pleasant strawberry festival, Thursday evening, June 1.

NEW HAMPSHIRE.

Gleanings.—Rev. N. P. Philbrook, Methodist pastor at Tilton, baptized a number of persons, June 4.

It is reported that Rev. M. T. Cilley, presiding elder of Concord district, has purchased a home in the town of Gilford, and will soon take up his residence there. He gave the address on Decoration Day in the Gilford cemetery.

We have excellent reports from the M. E. Church at Portsmouth. The new pastor, Rev. J. E. Robbins, and the people are alike pleased, and a good year is betokened. The church consider them very fortunate in securing soable a pastor.

Rev. Otis Cole, of Suncook, was recently summoned to Washington by a telegram announcing the severe illness of his son Harry, who is clerk of one of the Senate committees. On his arrival there, he found the son somewhat improved, and it was the physician's advice that he be removed to his home. We trust soon to hear of his arrival there and his improved health.

The laying of the corner-stone of the new St. Paul's M. E. Church, Manchester, June 3, was an occasion of much interest. A fine address was given by Rev. N. T. Whitaker, of Lowell, and the presiding elder and a number of other clergymen took part in the exercises. The speaking was in the Hanover Street Congregational Church, and a large audience was present.

The advertisement of Messrs. J. S. Merrill & Son, wholesale and retail dealers in Paper Hangings, Window Shades, etc., will be found in this issue of our paper. We take pleasure in calling attention to this firm, for it is an old and reliable house, and they are offering a choice selection of goods at lowest market rates.

Carpeting and Rugs add very much to the attractiveness and comfort of every household. All in want of this class of goods, will find a very desirable assortment at the spacious rooms of Messrs. H. A. Hartley & Co., Washington Street.

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Thursday, June 15.

The House of Representatives further considered the Legislative, Executive and Judicial Appropriation bill in committee on Saturday. The Senate was not in session.

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Adelphian Society, by Rev. C. B. Pitblado, of Nashua, N. H., Tuesday, June 20, 8 p. m., annual concert. Wednesday, June 21, 8 p. m., prize declamations and readings, at 2.35 p. m.; Class Day exercises at 6.15 p. m.; address before the Philognotian Society, by Rev. James S. Chadwick, D. D., of New York city, at 8 p. m. Thursday, June 22, grand reunion in celebration of the 80th anniversary of the founding of the school—literary exercises, 10 a. m.; oration by Rev. Albert K. Potter, D. D., of Springfield, Mass.; poem, by Mrs. Mary Edmund Hazelton, class of 1858, of La Salle, Ill.; historical sketch by Dr. Henry E. Turner, of Newport, R. I.; dinner at 1 p. m., in a mammoth tent upon the campus—Prof. Alonso Williams, of Brown University, toastmaster. The afternoon and evening will be devoted to social intercourse. Friday, June 23, graduating exercises, at 9 a. m.; annual meeting of trustees, at 2.30 p. m.; closing social, at 8 p. m. Room open to visitors during the week.

NOTICE.—The members and friends of the M. E. Church of Middlebury, Vt., propose to celebrate the Quarter-Centennial of their organization on Wednesday, the 29th of June, by social religious services, and by addresses from former pastors and friends. The exercises for the afternoon will commence at 2.30, and those in the evening at 7.45. All former pastors and friends are cordially invited. A collation will be served in the vestry between the services. Former pastors will be met on Wednesday by suitable conveyances if they will inform me of their coming. For the Church,

J. MATHRE.

MINISTERIAL ASSOCIATION, SPRINGFIELD DISTRICT, VERMONT CONFERENCE.—This Association will hold its first meeting for the year at Bellows Falls, June 28-29.

RELIGIOUS EXERCISES: Preaching on Monday evening at 8 p. m.; Trax, Wednesday evening by L. M. Mann. Prayer Meetings Tuesday and Wednesday, 9 to 10 a. m.

LITERARY EXERCISES: These will begin on Wednesday, 10 a. m., and will occupy the time of the meeting not assigned to religious exercises. There will be a short time for a paper, which will come prepared to present an essay or sermon on a subject or text of his own selection.

DISCUSSION: Wednesday, 10 a. m. Ought Immigration to this Country to be Restricted? Affirmative, W. M. Gillis, T. P. Frost.

A. L. Cooper, for Committee.

CAPE COD PREACHERS' MEETING.—A NEW DEPARTURE!—The next meeting of this body will be held in Franklin Hall, at Buzzard's Bay Tuesday, June 20, at 8.30 a. m.

SCRIPTURE EXEGESIS AND PREDICATION AS FOLLOWS:—

I. John 12: 39, 46; 17: 4; 1 Cor. 29: 20; 9: 10-18; 11: -5; Eph. 1: 4-12 (passages used to prove the "Predication"), A. W. Seaver.

II. Deut. 30: 15-20; Ezek. 33: 11; Matt. 11: 29; Mark 16: 15; John 15: 40; 7: 17; Rom. 14: 12; 2 Cor. 1: 19; 1 Tim. 5: 20-22; 2 Tim. 1: 10; Heb. 1: 4-12 (passages used to prove "Predication"), S. M. Hale.

III.—(John 10: 15-20; 17: 17; Acts 1: 45; Tit. 1: 8-11; Heb. 10: 14 (passages used to prove the "Predication") A. W. Seaver.

IV.—Deut. 30: 15-20; Ezek. 33: 11; Matt. 11: 29; Mark 16: 15; John 15: 40; 7: 17; Rom. 14: 12; 2 Cor. 1: 19; 1 Tim. 5: 20-22; 2 Tim. 1: 10; Heb. 1: 4-12 (passages used to prove the "Predication"), A. W. Seaver.

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